

BX

8080

G6P9

Life
of
Gossner.

- Class 921.

Book G.69.p.

University of Chicago Library

~~GIVEN BY~~

Calvary Purchase

Beside the main topic this Book also treats of

Subject No.

On page

Subject No.

On page

1773-1858

PASTOR GOSSNER;

HIS LIFE, LABOURS, AND PERSECUTIONS.

BY THE

REV. DR. PROCHNOW,

BERLIN.

WITH PREFACE AND INTRODUCTORY CHAPTER
BY MRS. WEITBRECHT.

WITH ENGRAVED FRONTISPIECE.

LONDON:

MORGAN AND CHASE, 3, AMEN CORNER,
PATERNOSTER ROW, E.C.

BX 8080

.GCPg

P R E F A C E.

THE introductory chapter to this little volume, for which I am responsible, embodies what is usually expressed in a preface. I have, therefore, only to explain that this Memoir of Gossner is Dr. Prochnow's *own* translation of his original German work. It has been carefully revised by an English friend conversant with India, who re-wrote it, and rendered the literal translation from Dr. Prochnow's MS. into good idiomatic English. It also contains some valuable additions to the original German work, and important errors which existed in that, have been corrected in this translation.

The reviser was greatly assisted in compiling the several parts of this volume by an interesting article on the Chota Nagpore Mission, which appeared in "GOOD WORDS," and by other missionary works, which, with her local knowledge, and personal acquaintance with circumstances, rendered her independent of help from the Ger-

man translation, which she found it laborious and difficult to decipher.

My own share in the preparation of the book for press has been simply revising the revision, which was easy work, and writing the first chapter.

I have only to wish the reader as much enjoyment and profit, from the perusal of the book when in print, as it has afforded me while passing through the press under my eye.

M. WEITBRECHT.

DESCRIPTION OF FRONTISPIECE.

The scene transpires in the Maltese (Roman Catholic) church, at St. Petersburg. Gossner stands to the left of the high altar, on the pulpit. Some of the congregation are already on their knees—some are just about to kneel—one is in the act of rushing out of the church. The impression the sermon is making on the congregation can be read on their faces. The aisles and galleries are crowded; some noblemen and officers—some farmers and peasants in their national costume—some Germans—others Russians. On the altar is the crucifix itself. The picture behind the crucifix is of the risen Saviour, the standard of victory in his hand, surrounded by angels. (See also p. 41).

THE
LIFE OF GOSSNER.

CHAPTER I.

THE Word of Eternal Truth declares that "the righteous shall be in everlasting remembrance." If this apply to God's children generally, much more must it apply to those of extraordinary gifts and graces.

The subject of the brief memoir now given to the Christian public in England was, in the most comprehensive sense of the word, an extraordinary man. His natural powers and originality were not more remarkable than his deep-toned spirituality. He was nominally a Roman Catholic Priest till an advanced period of his life, but his Christianity was of that lofty and comprehensive kind which soars far above mere forms and names, and he is a striking and beautiful example of the power and sovereignty of divine grace. How that grace was first manifested to him, and how, by that grace, he became so eminently useful and blessed an instrument in the great Master's service, will be seen as we proceed; nor will it fail to strike the thoughtful reader as he contemplates the history of Gossner, that Christ has his own people in every church that professes to hold Him

as its Head, even in the apostate Church of Rome, and that "All that the Father hath given Him shall come to Him."

It is not for us to judge whether Gossner did right or not in remaining so long in connexion with a church which he evidently saw to be corrupt, and to which we cannot but apply the words, "Come out of her my people, and be ye separate." The events of his life would seem to indicate that he was in this matter guided by that God, who is "wonderful in counsel and excellent in working," and who does not condescend to give us an account of any of His matters. He takes up and uses whom He will, and glorifies Himself in the selecting and fitting to "do many mighty works;" those whom men might pronounce unlikely and unsuitable, thus demonstrating by His acts, as by His words, that "the Lord alone shall be exalted."

The only thing to be regretted in this memoir, is its brief and fragmentary character. The German original was drawn up hastily after Gossner's death, and a larger volume, in that language, is now being prepared. It was not thought advisable by those most interested in Germany, to wait for that, before giving the English public some idea of Gossner's remarkable life, and however much those in this country thought differently, it was deemed wise to gratify the wish of his own countrymen. There is, indeed, enough of deep and stirring interest in this memoir, imperfect as it is, to do much good; although, as a whole, it presents us with but mere glimpses of the man, and to those not previously acquainted with him and his contemporaries, some things may hardly be comprehensible.

It will be noticed in the remarkable awakening accompanying the preaching of Gossner, both in his own country and in Russia, how similarly the power of God's Spirit manifests itself at various times and places. *We* are now experiencing in some measure the showers of grace around *us*, and we hear of their descent in various parts of our world. The notices in reference to these things will, therefore, be read with peculiar interest, and it will be observed how prudently Gossner acted in times of intense excitement.

Wherever a great and blessed work of God's Spirit goes on there must of necessity be excitement. Very valuable at such times is the calm and Christ-like dignity which enables those who are used as leaders in these movements to control, as far as possible, all unhallowed feeling, all that savours of the flesh, and leads on, if indulged in, to injurious results, which dishonour God and mar His work.

The second part of this little volume is not a translation, but a brief history of one of the most remarkable missions of modern times. It has been drawn up from most authentic sources, aided by some personal knowledge of the missionaries and their location. It has been almost wholly compiled by one personally acquainted with India, and is a simple, unadorned statement of *facts*. A large and romantic volume might be written; but the aim is to glorify God, not to exalt man. A short description of the escape of the missionaries at the time of the mutiny and of their subsequent return to Chota Nagpore, was penned at the time, as the incidents were taken down from the lips of the individuals. This, being scarcely alluded to in the history, we will here transcribe.

It exhibits a picture of the self-denying labourer and of the patient endurance of the true convert.

"The brethren had been prepared for the outbreak, had risen every morning for several weeks, before expecting it, and had formed their plan of escape; so that when it occurred, and took the other Europeans by surprise, they had only to follow out the arrangements they had made, and to move away.

"They called a selected band of their converts together, repeated to them all the directions they had previously impressed upon their minds, committed the children of the boarding schools—nearly a hundred in number—to their care; and then "knelt down and prayed with them all," commending them to Him who was able to keep them.

"It was an affecting parting; for these mountaineers are a warm-hearted, attached race; and both the missionaries and themselves knew there was danger and trial before them; but the faith of the shepherd and the flock was alike strengthened, and they took leave of each other in hope: the former to make his way with his nine associates to Calcutta: the latter to the fastnesses and retired spots of their native jungles, where they and the Mission School children would literally 'hide themselves, until these calamities were overpast.'

"The missionaries travelled on foot through incessant rains; their wives and children in *dhulis*, or litters. The road lay through dense jungle, and they suffered much for ten days and nights; yet not a hair of their heads was injured; nor did they, totally unprotected as they were, meet the slightest obstruction, though they passed through districts where mutineers were rising. When they

reached Calcutta their clothes were so rotten that they literally dropped to pieces. They were soon cheered by letters from their converts, encouraging and comforting them—people who, before they knew them, did not possess the knowledge of a written language.

“As soon as it was safe, two of the brethren returned, and found ruined houses, the walls of a church, and sore-trying people, without clothes or provisions. Their hill rice had been cut unripe, and taken. The rice of the lower fields had perished for want of culture: there was no food for the coming year. All was a picture of desolation. The church was cleared; the roof, windows, and choir of lively singers had disappeared, but not the devout worshippers. They assembled, and their extreme misery was apparent. Few women came, being ashamed to be seen in their half naked condition; but they sent word they were happy and rejoicing in the Lord; and in the midst of desolation the voice of praise ascended in holy song.

“Some of the people had been tortured, bound hand and foot, and had lain for days on the wet ground. All their books had been taken from them and torn. Taunting and scoffing, the wretches said, ‘Where is your Father now?’ ‘Where is Jesus?’ ‘Why does not He help you?’ ‘Where are the English?’ ‘All have fled, and you are in our hands.’ Then with feet, and fists, and iron-bound sticks, they smote them, saying, ‘Now sing us one of your sweet hymns.’ ‘Read us a little out of your books, and we will hear.’ None can tell what these poor sheep suffered; but they did not despair or deny their Lord. How gladly did these poor persecuted ones rally round their old friends, coming up to them

with faces full of joy, and the salutation, ‘Jesus, our help and protector!’”

The Annals of Ancient Martyrdom do not furnish a more touching or a more satisfactory story.

May that gracious God who has vouchsafed so much blessing to the mission itself, be pleased to vouchsafe it also to the simple record of its events, now given to the Christian public.

CHAPTER II.

“THEY that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.”

One of these, after a life of much inward and outward conflict, and of richly blest labours, which extended over all quarters of the globe, entered into the joy of his Lord at Berlin, March 30th, 1858, having attained the great age of eighty-five. This sketch describes more his inward than his outward life.

It is wonderful to see what one man accomplished for the extension of Christ’s kingdom. In what lay his wonderful power, and why were his labours so richly blessed? The secret lay in his life of constant communion with God. The less that communion was interrupted, the more catholic was his spirit, and the more he was enabled to perform.

Gossner was accused by many of holding too little intercourse with his clerical brethren—of leading too solitary a life. But would he have accomplished what he did had his life been less solitary?—if he had communed more with men

and less with God?—if he had divided his powers instead of concentrating them? Gossner will only be appreciated by posterity; and many who looked down upon him as a strange old man, will be astonished at the time of the world's great harvest when they see how rich and manifold were the fruits of his labours.

Besides many works of his which were printed during his lifetime, several MSS. are before us, some of them ready for the press, *i.e.*, "The Golden Grains," "Selections from Tauler, with Notes by Gossner," written at Leipsic, after his banishment from St. Petersburg, and "Forget me not," a work prepared for his congregation at Munich, consisting of short detached compositions, also of biographies of St. Chrysostom and of Hildebrand, or Pope Gregory VII. The first of these is unfortunately not finished. There are also some volumes of unprinted letters to and from Boos, German and Latin extracts from the writings of the Fathers, and a Latin work on the Epistle of St. Paul to the Romans.

A Latin certificate is lying before us, according to which Gossner was baptized December 14, 1773. His birthplace was the little village of Hausen, near Oberwallstadt, in Bavaria. Little is known of his youth and early training.

In 1793 he gained high testimonials for diligence and good conduct from the University of Dillingen. In 1796 he left Ingolstadt, where he had studied canonical law. On October 9th of the same year he was ordained presbyter.

Amongst his papers is a diary, or book of notes, entitled, "A result of my feeling, reading, conversing, and meditating; a book of the history of my heart, begun in my twenty-first winter, at the

end of December, at the Georgian College at Ingolstadt." On the back of the title page is written, "Many know much; but no man has finished the study of himself."

The work begins in the following manner:—

"December 22, 1794. The purpose of this book. A diligent husbandman keeps an account of all his receipts and expenditure: he counts, calculates, and compares all, in order to become a good manager. Should I not also keep an account of my thoughts and feelings, my joys and sorrows? a register of my struggles and attainments, notes of my progress or decline in wisdom and knowledge? Yes, I will; and these leaves shall be devoted to that purpose. Here I will enter everything that will fit me for my position, everything that will assist me in my duties, that will expand my views, my knowledge of human nature and myself. It is to be a collection of all that will enlighten my understanding and educate my heart; my aim being to make progress in virtue and in the knowledge of the truth."

This diary was found among the papers of the deceased, sealed up with the inscription, *Noli me tangere*. It will be of the greatest use in the future biography. We will give only a few extracts, to shew from them his progress in spiritual life.

"February 27, 1795. Heard of the death of my dearest friend Robert. I still hear the words in which it was communicated to me. 'Did you know Robert?' 'Yes, very well; he is my dearest friend.' 'He is dead!' 'Dead!' Pale and speechless I stood for a long time, and at last sunk on a bench. During the lecture on Dogmatics, I did not hear a word the Professor said; melancholy overcame me, and I could not shake it off. Robert

gone, thought I, dead and buried. But no; he is not dead; he lives, and is happier than I. He believed in Jesus; and whosoever believeth on Him shall live eternally, and shall never come into condemnation. He lives, and will live for ever; but for this world, and for me, he is dead. I shall see him no more. He will never more smile on me, nor embrace me. I can never again hold sweet converse with him. But he is in a purer, nobler, happier sphere, enjoying the friendship of Jesus and of God. Would that I were with him."

"*May 24, 1795. Whit-Sunday.* On this day the Spirit of the living God was for the first time poured out upon the heralds of our religion; the Spirit of truth and love and unity; and the church, strengthened and comforted by Him, stood fast in the love of Christ, unwearied in its zeal to accomplish the work set before it, and with unwavering courage to live, to suffer, and to die, for Christ. Oh, that one ray of this life-giving Spirit may illuminate my heart and kindle in my soul a desire to lead a life of preparation for the high office to which I am called; that I may not enter the sanctuary as an unworthy hireling, but as a faithful disciple of Jesus; and extend his kingdom by my preaching and my life." The sermons of Niedermayer made a great impression on him, for we find many extracts from them.

June 14, 1795, he writes, "I heard Mr. Niedermayer to-day, with more emotion than I ever felt before. The text was, 'Rejoice with me, for I have found my sheep which was lost;' the subject, the marks of a good shepherd, in which character Jesus often represents Himself."

"*June 28.* Often have I complained and sorrowed that I have no friend to whom I could tell

all ; and whose feelings would be in perfect harmony with mine. It is true there have been many upon whom for a time I have looked as friends ; but it soon appeared that we could not agree, and therefore could not form a lasting friendship ; one I found immoral, notwithstanding his deep feeling towards me ; another selfish and fallen. Bowed to the ground and overwhelmed with pain and sorrow at being obliged to live without a friend, I have at last the happiness of finding such a one as I desired."

" June 29. St. Peter and St. Paul's day. Yesterday for the first time I visited Mr. Niedermayer and confessed to him ; I found him just what I expected. To-day his sermon was quite a copy of his heart, and a proof of his love to Jesus and to his hearers. He said, ' The whole gospel is comprehended in these words, faith, love, and suffering. He who does not suffer will not be glorified ; he who does not love remaineth in death ; he who does not believe is condemned already. Believe, suffer and love, and you will not be condemned, you will be glorified, and you will love everlastingly ! ' The excellent man ! how his words go to my heart ! The oftener I hear him the more I love him ; but to-day especially he fed, refreshed and strengthened me with the word of life and the bread of life. The former I received from his mouth, the latter from his hand."

" December 9. Yesterday I received the *Titulum Provisionis* from the Chapter of Augsburg Cathedral. Praised be the Lord who has thus cared for me ; may I never prove a thankless child to such a Father. To-day I was obliged to deliver an oration on the Academic Festival of the

Annunciation, in the chapel of the Academy. When I mounted the desk my knees shook, and my hands trembled so that I could hardly continue reading ; gradually I took courage and received great praise. What is man ? He trembles before his fellow-man, where there is nothing to fear ; and yet he is proud, and even while he trembles he grasps at honour and fame."

"*March 30, 1796.* I visited Sattler with Seitz ; his manner of receiving us made a most favourable impression upon us ; he at once invited us to dine with him, and to make use of his house until he had read mass. Among his books I found some well written Christian works, and also some books for children. His whole bearing is noble, refined, affectionate, benevolent and obliging, though serious ; indeed, he is a very John in sweetness ; such a man I never before saw. He read us much that was witty, entertaining, and instructive, for example, some of the most beautiful poems of Pfeffel."

We meet now with many extracts from Lavater's writings, also a long essay on his life in the Theological Seminary, and on his removal from it, and his separation from two dear friends. This paper gives a deep insight into his heart.

July 27. Longing after something great and high, and feeling dissatisfied with the common every day life, he says, "How often and how strongly have I felt a great desire to have a friend, under whose direction and guidance I might gain firm principles, and come at last to rest. I longed above all for Sailer. Last August, I travelled to Munich to see him, to become more intimate, and to derive profit from intercourse with him. But he did not know me ;

and my shyness prevented me from explaining to him my wishes, so that I could not get at him. Besides, the good man was at that time in exile, and so situated that he could not confide indiscriminately in every one who came to see him. I therefore left Munich immediately, and came away quite dissatisfied. God knows how unwillingly; and how deeply I felt the pain of being obliged to leave this man, of whom I had entertained so many hopes, without having derived any benefit from him.

"In the first and second years of my theological course I was content with my views of theology, at least with the dogmatic part; I learned by heart the proofs for the examination, and read many other authors of the same class, especially Protestant ones. These satisfied me still more, so that at the end of the second year I thought I had attained a firm and invincible system. I was proud of my attainments, because I had good certificates from the Professors, and the praise and respect of my fellow-students.

"I did not long remain in this error; my invincible system, after a few attacks, fell to the ground. In the third year I bade farewell to theology, in spite of the urgent entreaties of the Professors, who spared no pains to induce me to graduate; by refusing to comply I drew upon myself the displeasure of these worthy men, regardless of which I applied myself to the study of pastoral duties, in which I could have done much more than I did."

Thrice this year Gossner preached at Lichtenau and Henwarth, with which efforts he expresses himself much dissatisfied, for he says:—

"This year I have read unsettling books, *i.e.*,

Kant, Fessburg, and Steinbach; afterwards Sailer, Lavater, &c. I held intercourse with friends holding different views, so that my opinions became more undecided. My friends at college are few, but they are the noblest and best of all. At my departure, on the morning of the 28th of July, sixteen of my friends accompanied me to Bockheim, where we separated with a brotherly parting hymn. Two went on with me to Banburg. Although their company gave me pleasure, I should have preferred leaving quietly with Ströbel only, from whom I afterwards parted with a silent but most affectionate embrace, which however expressed more than the energetic good wishes of the rest. Still more painful was the parting from dear Bock. I deeply felt that I had not loved and esteemed him sufficiently during the time we had been associated."

"*March 29, 1797.* Jesus the sacrifice for sin! Jesus suffered, was obliged to suffer, according to the commission he received from the Father! The death of Jesus as the most precious sacrifice for sin should inspire men with love and reverence for the law, and with hatred and contempt for sin. In this I see the great love of the Father, who it is true required this precious sacrifice, but only out of love for men, to make them good and holy. In this I recognize the love of the Son, who, out of love, suffered as a sacrifice for the sins of men, and I am ashamed of not having before recognized the love of the Father and of the Son. Eternal Truth and Love! lead me still on in the knowledge of thy love and truth, and awaken in me a reciprocal love, that I may know Thee, O Father, and Jesus Christ whom Thou hast sent; so that, continually growing in this knowledge, I may have

everlasting life. Lord, help my faith in thy love, and in the benefits of thy death, so that its value may not be lost on me, that I may ever reverence thy holy law, and act from love to that law, that I may hate sin and never trifle with it, that I may become holy and everlastingly happy."

This was written directly after his leaving the Theological Seminary, which he considered a release from tyranny and bondage; the day of his leaving it he called a happy one which gave back to him the celestial boon of freedom, and allowed him once more the pleasure of breathing freely and without fear. In fact he seemed restored to new life.

November 11, 1797. He writes, "Yesterday I was unexpectedly visited by Langermayer with Somer. It gave me great pleasure to see the faithful servant of the Lord. I intended to have much converse with him on spiritual things, but all I could do was to listen to him and look at him. Once I said, 'Man is so faithless.' He said, 'But the Lord is faithful.' This I laid to heart after he was gone; his words continually recur to my mind; the idea never struck me as it did then. I felt the Holy Spirit was working in me; the words came to me constantly, 'Get thee behind me, Satan;' let the old Adam perish, and Jesus live for ever, Amen. My wishes were fulfilled, and I was enabled to give myself up entirely to Jesus, who calmed the disquietude of my heart. Never had I felt the presence of the Lord so sensibly, nor for so long a time. The Lord be praised! May He continue to show forth his power in me, a poor sinner."

"*November 14.* I was enabled to feel in prayer to-day that I am nothing, but that Jesus works in me entirely."

“*November 25.* I often begged the Saviour to show me my nothingness, and to make me feel my sinfulness. He *has* made me feel it. For a week He has withdrawn his presence from me, and one can easily imagine what I was without it; lukewarm, indolent, careless in prayer, and self-indulgent; everything around me seemed insupportable. Gradually I understood that this was what I was when left to myself, and that if I was different at other times, it was because Jesus then worked in me. There is only one God, and He lives within me.”

Many such extracts from the Journal might be given, but these will suffice, our aim being to show the development of Gossner's spiritual life; how the Lord had formed him by much study of his Word, by much prayer and quiet communion with Himself, to become a powerful and penetrating preacher.

The extracts also give us an insight into his loving heart, which so longed for Christian friendship. Few only, we think, are so full of love to all who held the same precious faith with himself. The study of God's Word, the reading of pious books, the sermons of Professor Niedermayer, and intercourse with good men of all denominations, led him on, step by step. Gossner's awakening was through the Word of God (as he often declared) and not through Boos, although he was much strengthened in the faith by intercourse with that holy man.

Gossner was twenty-four when, in 1797, he became chaplain in a rural district; in the neighbourhood lived the pious chaplain, Somer, with whom he soon formed an intimate and lasting friendship. They used often to meet in a fine

beech wood, and converse about the interests of their souls. Somer made Gossner acquainted with the writings of Tersteegen, from the reading of which he derived great benefit.

But above all, he began to study the Holy Scriptures for himself, generally kneeling when he read them. One day Somer told him of a certain vicar named Boos, who was much spoken of, and accused of many heresies. A work by Boos, entitled "Christ for us and in us," which was widely circulated in manuscript, fell into his hands, and made a deep impression on his mind. But it was neither Boos, nor Tersteegen, nor Lavater, that brought Gossner to Christ, though they all exercised a wholesome influence over him. He himself states, in a petition to the Brandenburg Consistory, that it was a religious revival in the country that first opened his eyes and heart. In the first year of his ministry he both saw and experienced the power and the love of God in Christ, and at once began to proclaim the gospel with great fervour, though his contemporaries and colleagues cried him down as a fanatic and a heretic.

Boos and Gossner soon became one heart and one soul. As the latter followed the example of the former most closely in faith and love, so also did he in persecution, imprisonment, and bonds. Often Boos was literally Gossner's forerunner. Gossner did not become personally acquainted with him before October, 1798, when he had taken temporary refuge with Benno Scharl, at Groubach, in order to avoid the Inquisition. Their intercourse, however, did not last long, for Boos, in December, 1798, placed himself under the protection of the noble President, Von Ruosch, before the Ecclesiastical court at Augsburg; and, after

an investigation which lasted many months, he obtained permission to remove into another diocese, accepting a sphere of labour at Linz, under the pious Bishop Gale, whilst his Bavarian friends, among whom was Gossner, had still to encounter many storms of persecution.

Only a few years later Gossner was called before the same tribunal at Augsburg, where he spent a whole night with a friend on the same three chairs on which Boos formerly lay, and was put into the same prison at Goppingen, where Boos had been the means of converting the gaoler Hoffmann, who subsequently treated him most kindly.

In the report of the Tricentenary celebration of the Augustinian Confession, which Gossner held at the Bethlehem Church, Berlin, August 6th, 1830, he says, "One thing which was very edifying to my congregation on this solemn occasion was this: I could say with truth that I had been tried (being suspected of heresy) before the Inquisition in the same edifice of the same city, Augsburg, where, 500 years ago, the evangelical princes had delivered this glorious confession before the Emperor and the whole empire, in solemn assembly, on account of the same Evangelical faith. It was a matter of much joy, and of quiet interest to me, to be enabled to celebrate this festival in the Evangelical Church with my congregation, and to exhort them to a firm adherence to that faith."

Through all these sufferings and trials the Holy Spirit was no doubt working to make Gossner humbler and poorer in his own eyes, and to establish him more firmly on the only foundation which can be laid.

To strengthen and comfort him, Gossner was

led for a time into the house, and intimate friendship of dear Fenneberg, who was a true Nathanael. Gossner became his chaplain together with Christopher Schmidt, also a disciple of Sailer, and the author of the well-known tales for children, called *Easter Eggs*, and many others; and who used to enliven the whole company at Fenneberg's table by his delightful powers of narration.

While Gossner was living with Fenneberg, it happened one day that a poor traveller asked the latter to lend him three dollars, that he might be able to continue his journey, as he had expended all his money sooner than he had calculated. Fenneberg at the time possessed only three dollars, but as the poor man asked him in the name of Jesus, and with much importunity, he lent him all he had, even to his last penny. Some time after, when in extreme want, not knowing what to do nor how to help himself, he recollected this fact while at prayer; and, with child-like faith and simplicity, he said, "O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though Thou knowest how urgently I need them. I pray Thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man with these words, "Here, sir, you receive what you advanced." The letter contained two hundred dollars, which were sent to him by a rich man, at the solicitation of the poor traveller to whom he had lent his all. Fenneberg, quite overcome with surprise, said in his simple way, "Oh, dear Lord, one cannot say a simple word to Thee without being put to shame." This and similar occurrences were like refreshing dew to the young life of faith in the heart of Gossner.

As the free town and the diocese of Augsburg was made over to Bavaria in 1803, the influence of the Jesuits was checked by the Illuminati, or free thinkers ; the persecution in that district seemed to have ceased, and in 1804 Gossner received a nomination to Dirlewang, one of the best livings in Bavaria, as a recompense for all he had suffered.

At Dirlewang, he remained till 1811, and a few extracts from his journal will show the state of his mind during that period.

“ *October 16, 1804.* I invited my dear friends F. B. L. and S., in order to strengthen my faith and love to Christ by theirs. Although I have been so unfaithful, yet my Saviour has graciously looked upon me again ; and this I believe to be owing to the prayers of my dear friends and brethren. I wish that all whom I love may be brought back to their first love, and with oneness of purpose may work for the same object, viz., that Christ may be formed in us, and that the secret of his redemption and righteousness may be known to many souls ; and that He may come and light that fire which He came upon earth to kindle. For this purpose let us unite ourselves more closely, and more boldly and unweariedly continue to work, exhorting each other to prayer and supplication, and be ever holding communion with each other concerning the Lord and the wonders of his grace. For myself, I know not how to bring this about ; I acknowledge myself the weakest and most miserable of sinners, yea the one who has been most unfaithful to his Lord. Sometimes the thought comes to me that what the Lord commanded to his disciples while on earth, we should consider equally a command to us.

‘This is my commandment, that ye love one another even as I have loved you.’—‘He that abideth in me and I in him, the same bringeth forth much fruit.’—‘That they all may be one as Thou Father art in me and I in Thee, that they also may be one in us: that the world may believe that Thou had sent me.’

“1. Thus brotherly love and communion with the Father will be blessed by making us bring forth much fruit.

“2. We ought to pray one with another and take the Lord at his word, ‘When two or three are met together there am I in the midst of you;’ we should pray oftener that He would pour out his Spirit upon us, that we may proclaim Christ with power and bear testimony to his name.

“3. That we should pray for the Spirit of love; that we should live more inwardly and less outwardly; and ever treat others with forbearance, humility, and gentleness.

“4. That we should depart as far as possible from the spirit of the world, and retain firmly the testimony of Christ; taking the words simply as they are written.

“5. Not to allow the opinion of even the best of men to rule over our minds, but to be ruled only by the Scriptures, especially the New Testament. The Moravians owe their existence wholly to the fact that they have remained in concord, and are governed by God’s word. That unites them, and in that union they are constant; the unity of all in one work produces constancy; division does nothing. They are not ashamed to own but one;—Christ crucified. One thing is needful, to lie in humility before his feet. Paul wished to know none but Christ, and he enjoined Timothy

to keep in remembrance 'Jesus Christ who is risen from the dead.'"

"*October 29.* A visit from my brethren two days since was not without blessing and use; I write this from the full conviction of my experience, and from the testimony of the pious people around me. At the hours we had fixed, I was enabled to pray heartily for them, and felt most vividly the power of united prayer; the Holy Spirit perceptibly prayed with us. God be praised. Yesterday, the first Sunday since my friends' visit, I had to preach twice, and each time succeeded better than I had ever done before; the Spirit of God worked powerfully within me, and I was enabled to bear testimony to the Lord. Some were quite overcome and others filled with the Spirit of peace; both parties told me that they lost sight of me personally, and felt as if Christ were speaking to them. There was deep attention in the church; but I do not yet know what was the impression on the common people. One man said, 'I never heard such preaching as this; I love him because he proclaims the word of God so faithfully,' but to God alone be praise, for from Him alone comes the blessing through the prayers of the brethren.

"In the morning I spoke from the Moravian text for the day, 'Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else.' You may come to the Saviour as you are; only come and you will be accepted; it is God's own word, the prophet had it directly from his mouth. If a king were to invite us, should we not hasten to receive princely gifts from him? what is it then that keeps us back when God calls? He does not want to judge or

condemn us for our sins; he says, 'Look unto me and be ye saved;' 'your sins and iniquities will I remember no more.' Then it must be Satan, man's greatest enemy, who keeps him back from God."

"Once I was enabled to call out with extraordinary force, 'I witness before the living God who sees me, and before the angels and saints; I witness to all and to each, that none may have an excuse or say he did not know it, that each one here knows that he can come to the Saviour, and be accepted, however sinful he may be; let him boldly lay his sins at the Saviour's feet and He will take them away, He invites all; to each in particular He says, 'Look unto me and be ye saved.'"

"*October 30.* I am not permitted to write down what I preached yesterday; may God preserve the impression it made on me and on all who heard me; may He strengthen it, and cause it to bear fruit. Itto and Victor are constantly saying that during the whole day they felt the Holy Spirit in his life, love, joy, and peace; so that they believed that the kingdom of God had come within them, and they thanked God who had brought the brethren together, and bestowed such a blessing upon their meeting. I must confess I felt the same; I never felt such love for the brethren and sisters, such a life in Christ as then. Let us then thank Christ, to whom we are indebted for this; let us trust Him in future more firmly, and continue more constant in prayer, for He is always with us, always the third, when two agree together to ask anything in his name. How joyous, how refreshing it is to know this. Come Saviour, let us spare no trouble, no zeal, no

struggle to become more and better acquainted with Thee."

"*October 31.* I have had the pleasure this year of entertaining many guests, and last of all, I have had the pleasure of entertaining the greatest and best, my Saviour: with Him came a thousand other blessings; praised be his name! He is a wondrous Saviour, and leads his people in wondrous ways. From henceforth let my sole desire be that Christ may be formed in me, that I may have the testimony which the Father gives to the Son, and that He, the righteous One, being in me, his righteousness may be imputed to me, and that in Him I may be everlastingly holy and blessed. This testimony of the Spirit that we have Christ, and in Him possess all things, is what I long for; may it become more convincing and powerful. He who has this testimony is of God, but he who receives it not makes God a liar."

"*November 2.* Truly the Lord does bless the appointed hours of prayer; truly He has poured out his love upon us through his Spirit. He is setting up his kingdom in us. He is uniting us all in the bond of peace which passeth all understanding. How true is what St. James writes, that effectual fervent prayer availeth much! What I gain in these fixed hours of prayer, surpasses my understanding and my expectations. The Lord gives us his Spirit without measure, and strengthens our faith in Himself as our Saviour, and our love to the brethren. Blessed be his holy name, for He has done all things well."

These extracts will suffice to give us an idea of Gossner's state of mind during that period, showing his earnest desire for his own salvation

and that of his congregation ; how he preached the atonement, and how he strove by all Scriptural means to bring down a large outpouring of the Holy Spirit upon himself, and the people of his charge.

In the course of the year 1804 he was placed in connexion with the British and Foreign Bible Society, which was the occasion of his translating the New Testament into German ; his translation was circulated in Roman Catholic countries with very happy results.

But the more he endeavoured to increase Christ's kingdom upon earth, the more enraged were his enemies. He was persecuted, cited before the Inquisition, and imprisoned.

Towards the end of the year he enlarges in his diary on the tyranny of the Pope and of the Romish Church, and speaks of the desirableness of leaving it. That step, however, was not taken till twenty years afterwards. During that time, how much he suffered, prayed, endured, and worked !

December 12, 1804. He writes : " It is a special wonder if a Roman Catholic becomes truly enlightened and arrives at the knowledge that ' the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.' In my congregation there is great excitement ; there are a few enlightened ; they have much to suffer, and to meet with many objections which pain and confuse them, and which might even draw them back to error if God's Word were not more powerful than Satan. They are tauntingly asked if they mean to believe the gospel according to the priest's direction. Satan has great power in our church. Yesterday I preached in the morning, and the truth of the words, ' The Lord

gave the word, great was the company of the preachers, was fully experienced. I felt a fire within me; awakened souls felt the same; they offered up prayers for me as I ascended the pulpit, so that I was enabled to preach with power and unction. I spoke on the psalm for the day, the 129th. Man must first of all come into deep waters of distress and misery; he must feel contrition for sin; he must be humbled and abased as David was. But out of these depths he must call upon the Lord and wait upon Him. This calling and waiting must be bold, confiding, and continuous; it must be wrestling with God as Jacob did. God will help. As Christians generally have not this feeling of abasement on account of sin, and therefore do not wrestle with God in prayer, their confession to man does no good, and they will not experience the abounding love of God nor the blessing of our Saviour, until, like Jacob, they wrestle with the Lord. The people listened to me with increasing attention while I told them that with the Lord there is mercy, and with Him is plenteous redemption! At last the emotion amongst them became visible. In the confessional I found many who were zealous, and in some were sparks of life.”

Such preaching and such opinions as are described in Gossner's diary must soon have made it apparent that he was not one of the Illuminati: and it became equally clear that the world hates the true light of which he testified.

We have before mentioned that the tyranny and oppression of the Church of Rome caused him to think of entering the Evangelical Church. Neither he nor Boos had hitherto felt it necessary to take this step. Both Sailer and his disciples

understood the doctrine and rites of the Romish Church in a spiritual way, and having been awakened to spiritual life they felt persuaded that they possessed in reality what the Scribes and Pharisees of that church possessed only in the letter.

A few years later Gossner said on this subject, "Our heresy is printed in all their prayers for the Mass." In a sermon preached at Munich in 1819 entitled, "The Ancient Catholic Faith," he shows how the most enlightened of the Fathers taught the same faith.

We must read the life of Martin Boos in order to be able to understand how men who were by nature straightforward and truthful in a high degree, could conceive themselves to be in harmony with the Council of Trent. We may think it arose from a want of theological training, though they had this according to the school of Sailer, or from an unconditional subordination to the traditions of the church, while, at the same time, they worshipped God in spirit; but whatever the cause, their consciences urged them to remain where God had placed them, and to witness courageously for the gospel, rather than enter another church, in which, at that time, true believers formed a despised and oppressed minority.

However, outward pressure and internal disgust at the formal ceremonies of the Romish Church caused in the mind of Gossner many a doubt whether he ought not, after all, to take this important step. He wrote to Schöner at Nurnberg on the subject, who at once replied, "Remain where thou art; the Lutheran devil is just as black as the Catholic."

Again, he travelled to Basle in 1811, intending then to leave his church, and he found the kind-

est reception ; but an internal voice compelled him to return as he went. It was, he says, as if the stones of the street burned under his feet, and he was fully assured that it was the will of God that he should proclaim Christ still longer in that church in which He had at first manifested Himself to him. However, he resigned his rich living, taking in its stead a very poor one at Munich, where he could live inoffensively, and be free from all formal clerical duties, devoting himself chiefly to preaching and writing, for which he was eminently gifted, and where also he could labour in the unobtrusive work of directing and influencing numbers of awakened souls.

CHAPTER III.

WHILST at Munich Gossner wrote "Lives of the Saints" in three volumes, an epitome of Tersteegen's large work, "The Birth of the Human Soul in twelve consecutive pictures," "The Way of Salvation," and many small tracts. His translation of the New Testament was finished about this time, and received episcopal approbation. He was greatly assisted in its publication by foreign Bible Societies, and, in a few years, more than 60,000 copies were distributed. After it was finished, he began his commentary entitled, "Spirit of the Life and Doctrine of Jesus Christ."

About this time he became intimately acquainted with a large circle of pious men in the Protestant Church, and kept up a brotherly correspondence with them as well as with the Moravians. External reforms, or even a union of both churches,

did not occupy his mind ; his leading desire seems to have been to form a kind of paternal alliance or confederation between the members of all churches similar to that of the United Brethren at Herrnhut, in order that they might assist each other in the great work of saving souls and building up the invisible church of Christ.

After a while, he received a benefice in the Dom where he was not required to preach ; but, as that was the occupation in which he most delighted, he offered his services wherever assistance was required, and whenever he preached the number and attention of his auditors rapidly increased, for it was soon felt that his sermons were not of an ordinary character, but accompanied with the power of the Holy Ghost.

A little flock soon gathered closely around the gifted and devoted teacher, consisting of those who had been brought to a saving knowledge of the truth by his powerful preaching, and who had separated themselves from the great mass of the worldly and indifferent. The numbers gradually increased, one calling another, as the woman at the well of Jacob called her countrymen ; and many were ready to say, " Now we believe, not because of thy saying, for we have heard ourselves and felt in our hearts that the doctrine is of God."

When, in 1813, the bridge over the Iser gave way, killing a great many people, Gossner preached a most impressive sermon, which produced great effect on the assembled congregation.

In order to promote the spiritual improvement and growth in grace of those who visited him daily, he began in July, 1815, to hold meetings for edification in his own house, which was

situated in a retired part of the city; and he charged one of his young friends, whom we will call Tychicus, with the agreeable duty of supplying these meetings with suitable hymns and directing the singing. They were always held in the evening, and in the most quiet and unobtrusive manner; but, notwithstanding this, the blessing which resulted from them caused a great and increasing enmity; so much so, that spies were employed to take down the names of all who attended. However, beyond their being strictly watched, nothing was done at that time.

In September, 1815, Gossner, accompanied by Tychicus, paid a visit to the places in which Boos and himself had formerly ministered; viz., Augsburg, Shankhausen, Dirlwang, and Pfrondten, in the Algaw. They found the seed which Boos, the father of the faithful in Bavaria, had sown twenty years before, and which his successors and assistants had watered and increased, not only uninjured by the storms and persecutions which had passed over it, but even strong and flourishing; growing in meek humility, under the shadow of the cross, and bringing forth fruit to the glory of God.

This happy state of things caused in Gossner much joy and thankfulness to the Lord of the harvest; and under the influence of these feelings he ascended a hill near Pfrondten, together with two of his fellow-labourers (the pious B—— and the chaplain F——.), that they might join in prayer. Tychicus writes in his diary: "I shall never forget the unspeakable enjoyment I felt in being privileged to hear the solemn wrestling prayers of those three devoted servants of God, on their knees before their master, under the blue canopy of heaven."

Gossner on a previous occasion had paid a visit to Dirlwang, when his successor complained to him that he saw no fruits of his labours, and that his congregation were in the habit of sleeping while he preached. He was a dear friend of Gossner, and neither wanting in faith nor prayer; and the Lord allowed him afterwards the great comfort of seeing that his labours had not been in vain, when visiting the sick and dying of his congregation; but being a man of amiable and gentle character, he did not possess in the same degree that strong earnestness and eminent gift of awakening sinners which had distinguished his predecessor.

The grief of his friend affected Gossner deeply; and he comforted him by promising to awaken those who slept, in the next sermon which he should preach for him. As soon as he ascended the pulpit, the attention of the congregation was riveted, and their eyes fixed on him; and so they remained till the end of the sermon, which he delivered with great unction and irresistible power.

The true believers were filled with joy; and those who usually slept were disturbed and alarmed when Gossner assured them that Satan, the enemy of God, lulled them to sleep, to the unspeakable grief of their pastor, who was anxiously concerned for the salvation of their souls. As soon as he had left the pulpit his friends flocked round him, thanking him for the great enjoyment they had experienced, and saying, "To-day you have most successfully trampled under foot the tact of the Devil."

The Lent Lectures which Gossner delivered in different churches, before a congregation whose numbers increased so rapidly that no place could be found sufficiently large to contain them all, were accompanied with much blessing, notwith-

standing the stern opposition which they met with from the formal and worldly. This was especially the case with the sermon delivered, June 5th, 1816, in the City Hall.

Great excitement was caused in 1817 by the change which was made in the manner of conducting what were called Evening prayers, in the Elizabeth Church. In order to be able to preach, Gossner was obliged to submit to the use of the traditional Litany after the sermon, which concluded with a blessing. That he might give these concluding devotions a more edifying character, he requested Tychicus to introduce singing with German words. The latter cheerfully set himself to work to compose what he thought would be conducive to edification; and he himself officiated as organist, and leader of the choir, taking care to practise the hymns privately with Christian friends, before Gossner introduced them into the church. The change was greatly approved by most of the hearers, who felt it to be more devotional and impressive than the former mode. But the more bigoted party were offended, chiefly at the citation of passages from the Bible, at the end of each hymn, and at the concluding hymns before the blessing, with the golden vessel; for which Tychicus chose the Apostolical benediction (2 Cor. xiii. 13).

The spies, who were always present, kept their spiritual superiors informed of everything that was going on, and told them that a perfectly new and uncatholic form of devotion had been introduced. These denunciations had no immediate consequences, but the publication by Gossner of an edition of the work called "The Heart of Man a Temple of God or a Workshop of Satan," and his

edition of the New Testament, gave great offence to the higher clergy, and in August, 1817, he was called before the diaconate, an ecclesiastical court, in order to defend himself. He made an able defence before the court, and was left unmolested for the time, though strictly ordered to avoid everything which might excite or disturb the minds of the people.

About this time (in 1816) a letter from Munich brought to Berlin the first account of this great movement in Bavaria, laying, however, too much stress on the remarkable outward appearances which generally accompany such revivals. In consequence of this information, two young men were induced to go to Bavaria, to see for themselves. They returned as living witnesses of what they had seen and heard, bringing with them, among other books, that entitled "Christ the End of the Law," and kindling spiritual feeling in a remarkable degree among their home circles.

Other visitors followed; the present minister of Prussia, Von Bethmann Hollweg, then on a scientific journey to Verona, made the acquaintance of Sailer, and was received by Gossner with very great affection. He also saw the venerable Boos, as an exile at the Castle Weichern, and Lindl, full of sound spiritual life, in the midst of his flock at Baimdelkirch. The same year the two brothers Sack, and a little afterwards Snethlage, chaplain to the late king, visited Gossner whilst travelling as candidates of the Dom. Even Schleiermacher, who, in his magnanimous way, valued true Christian and spiritual life wherever he found it, sought him out at Munich; and the philosopher, J. H. Jacobi, longing to find the true faith before his death, entered into correspondence with him.

Gossner's public and ministerial life, up to about this time, had been passed during the period when, owing to the influence of the first French Revolution, and the prevalence of war throughout Europe, the external forms and discipline of the Church of Rome had become considerably modified; but the time drew near when they were to be restored, and the free development of the Spirit consequently confined within strict limits. Immediately after the Restoration of the Pope to his full powers, the order of the Jesuits was also re-established.

In 1816 the Commissariat General of the Church in Bavaria attempted to persecute Gossner and Lindl, with the avowed intention of destroying what he termed their sect; but the minister, Montzetas, being, as was well known, no friend to the Jesuits, would not listen to the accusations against them, and severely reprimanded the accusers. Subsequently he expressed himself to the effect that he would not trouble himself about piety or pious people. "Thanks and praise to God," writes Gossner to a friend, after having heard this, "he is acting well in this matter, and will not allow us to be oppressed while we are striving after godliness."

But, in the following year, other influences were brought to bear, and a great change took place. A treaty was about to be concluded with the Pope, a Concordat was to be introduced, Papal nuncios and bishops were expected, and the minister expressed his determination to root out the heresy.

Gossner was called to account, and as he avowed his opinions in an open and straightforward manner, he was dismissed from his office. However,

though he lost his appointment, he was not altogether prohibited from preaching, but was allowed to officiate in other churches, whenever he was invited to do so; and on such occasions great crowds of people assembled to hear him.

His friend Lindl was treated with more severity, for he was summoned before the Inquisition at Augsburg, and, after an imprisonment of many months, he was removed to another living in Bavarian Suabia, where he remained during 1818 and 1819. But here also thousands of people from all parts of the country were drawn together by his powerful preaching, so that his enemies were still more enraged, and he was yet more calumniated and persecuted, and the course of events appeared to indicate plainly that the time would soon come when these evangelical labours would no longer be permitted in Bavaria, and when the evangelists themselves would be obliged to leave their country.

Many other places were willing to receive them; from some indeed the cry was urgent, "Come over and help us." The Prussian government, after acquiring possession of the provinces of the Rhine, in their noble care for the welfare of their new Roman Catholic subjects, attempted to induce Sailer to accept the archiepiscopal chair of Cologne, but without success.

Boos, who had narrowly escaped banishment by the intercession of influential friends, had been living privately at the castle of Weichern; here he received from the same government the appointment of Professor of the Gymnasium at Dusseldorf, whence, in 1819, he was removed to the living of Sayn near Coblenz. This latter change was very pleasing to him, for he never

felt himself so much in his element as when proclaiming the gospel; but the protracted persecutions which he had endured, together with repeated attacks of paralysis, had so prostrated him, that his sermons and addresses were no longer characterized by the force and power which they had formerly possessed. The good old man was painfully conscious of the change, and often begged the assistance of his younger friends.

At first, Gossner did not feel it right to leave his own charge; but he was soon at liberty to do so, for in August, 1819, the newly appointed bishops held a conference in which they unanimously declared that they would not accept their offices, unless the sectarian priests were removed from their posts. This was the turning point in the life of Gossner. He at once responded to the call of the Prussian government, and went to Dusseldorf as Professor of Religion at the Gymnasium, and chaplain of the town. Before his departure he assembled his believing friends, and admonished them to stand firm in the faith, and to have fervent love to one another; afterwards, he chose two from amongst them on whom he laid his hands, and then celebrated the Holy Communion according to our Lord's institution.

On his journey to the Rhine he visited Lindl. Arriving on a Saturday he was, as a matter of course, requested to preach on the following day. Many thousands had assembled from the country before the small church to hear their beloved preacher; and at first they were not at all pleased to see another person take his place in the improvised pulpit. Gossner was deeply affected with the solemnity of the scene, standing under the clear blue canopy of heaven with the expectant multi-

tude before him, and when he opened his mouth and spoke, proclaiming the same gospel with the same energy, many cried out, "God reward you ; it is not Lindl, but Lindl's spirit."

In Stuttgard he was hospitably received in a Christian family ; and the calm, peaceful, devotional spirit which pervaded the whole household greatly refreshed him. He also visited Boos at Sayn, but found him extremely feeble. "Look here," said the venerable old man, whilst walking through the lovely valley in which he lived ; "in all these spots I have besought the Lord to give me the former energy of faith, the former blessing ; but all in vain." He greatly rejoiced, however, to hear the excellent sermon with which Gossner stirred up his congregation ; and he wrote to his friends at Dusseldorf, to procure for him as many opportunities of preaching as possible ; because, as he truly said, it was that which Gossner wanted and in which he excelled, adding that he was always ready, and that he preached with all his heart ; and indeed, he had no want of opportunities at Dusseldorf.

A friend, soon after his arrival, writes thus :—
"The sermons of Gossner create a great sensation ; as soon as he shows himself he has an immense crowd of hearers, both Roman Catholic and Protestant. The doctrine which he preaches, even faith in Jesus Christ, in whose name alone salvation can be obtained, the Roman Catholics have never heard before from any pulpit. The more fanatical amongst them, and the Jesuits, are enraged and stir up the people against him." Somewhat later the same friend writes, "He uses the sword of the Spirit, and the Lord graciously adds his blessing. The cause of God gains

strength daily. While he was preaching his last sermon a man had the audacity to cry out, 'If the Jesuits will not be converted now, they must have seven skins,' and others exclaimed, 'Yes, now we must all be converted together.' "

Notwithstanding all this, Gossner soon felt assured that he could not remain long at Dusseldorf. If Boos, who had submitted to the injunctions of his bishop, was called by the first Roman Catholic Counsellor, Schmedding, "a pious man, but a priest who had fallen away from the church," what protection could Gossner expect to receive against the attacks of his bigoted enemies?

CHAPTER IV.

LINDL had, in October 1819, accepted a call to St. Petersburg, where he was received in the most honourable manner by Prince Galitzin and the Emperor himself, who fell on his knees and craved his blessing. He preached for six months in the Malthese Church before a great number of hearers; and when, in May 1820, he was promoted and removed to Odessa as Provost of Southern Russia, Gossner was invited to become his successor. He therefore immediately informed the Prussian ministry of the call he had received from the Emperor Alexander, and begged for his dismissal, which was granted. In July of the same year he arrived at Berlin, where he was joyfully welcomed by all his old friends. His evening lectures at the house of Baron Von Holtwitz, and in other places, were heard with much interest by a numerous circle of auditors; they were at that particular period especially opportune, for a false

pietism had long oppressed many a Christian circle at Berlin. Gossner also had the opportunity of visiting Schleiermacher, and of strengthening his previous attachment to him by renewed personal intercourse.

After a very fatiguing and troublesome journey, Gossner arrived at St. Petersburg on July 22; and wrote thus to a friend about a month afterwards :—

“ Our reception and residence here are just as agreeable as our journey was difficult and disagreeable. Lindl was still there. He preached his last sermon July 23, and I saw a church full of auditors weeping and lamenting his departure. The following Sunday I preached for the first time, and I again saw them weeping, full of joy and praise. I preach twice a week now on Sunday, in the Maltese Church, and in the magnificent Jesuit Church. I shall soon be able, I trust, to hold meetings in private houses also. The field is great, and God’s blessing is great too. Lindl left for Odessa July 31, with many friends who accompany him to that place. He has accomplished much here, though his work has not taken deep root owing to the shortness of the time. Hearts here are as warm as the climate is cold. Prince Galitzin is a clear-headed, excellent man; and so are many of the nobles; very lowly, humble-minded men, hungering and thirsting after righteousness. Well, my dear Berlin friends, allow me to salute you from St. Petersburg, and to exhort you to love Him who first loved you; let us resolve to know no other than Jesus Christ and Him crucified; let us be crucified to the world, and the world unto us.”

An unprejudiced observer writes, respecting

Gossner's first appearance and style of preaching at St. Petersburg, as compared with Lindl:—

“Gossner has assumed quite a different mode of life from the very beginning. He has established himself more comfortably, and receives visitors, though he has none to reside with him. He very seldom accepts invitations, in consequence of which he leads a much quieter life than Lindl. He is much more lively and entertaining in society than Lindl, but his manner in the pulpit is less popular and attractive, being without those vividly drawn pictures, striking emblems, novel opinions, violent zeal and loud exclamations, followed by soothing remarks in a low tone of voice.

“Gossner's delivery is monotonous and simple, but he is clear, logical, and correct in doctrine, and his words penetrate the heart very deeply, although the charm of Lindl's delivery is wanting. In this respect Gossner is certainly his inferior, but notwithstanding this, the people are forcibly attracted to him, and they listen with the deepest attention. In my opinion, he dwells a little too much on the dark side,—the corruption of human nature; but as soon as he begins to speak of conversion to God, and of the unfathomable depth of the love of God to man, he is inimitably fine.

“Lindl began and Gossner continues to explain the Acts of the Apostles, in a series of homilies. He never utters a word which could offend men of his own faith, and it has been observed that Roman Catholics attend his ministry in greater numbers than that of Lindl. Of intrigues and cabals one hears nothing.

“He frequently refreshes us by quoting beautiful passages from the Fathers of the Church. On Sunday morning he preaches at the Maltese

Church, and reads Mass, either before or after. This Lindl did not. Through these sermons all the clergy here, ourselves amongst the rest, have experienced a great decrease in their congregations, but we all serve one Master, and if his cause prosper we ought to be content."

The honest writer of this letter confirmed his words by his acts. When, one Sunday, he found only four or five persons in his church, he invited them to accompany him to hear Gossner, where they would get something far better than he could give them.

Surely it was of the greatest importance that Gossner should thus fill Lindl's place with the same power and energy of faith, but with far more sobriety and spirituality, just at the very time when the Russians had begun to acquire a taste for Lindl's apocalyptic ideas.

Gossner continued to be a faithful and cheerful witness of the truth of God, and the atonement of Christ, as affording the only ground of hope for the sinner. Streams of living water flowed from his lips. The circle which was gathering around him of souls who were hungry and thirsty for the bread and the water of life, out of the Roman Catholic, Greek, and Protestant churches, daily increased, so that he was frequently obliged to change the place of meeting; and the Emperor caused a hall to be erected large enough to accommodate two thousand people. Persons of every rank and condition in society were to be seen there, and out of this large congregation a few gathered more closely and intimately around their pastor, praying with him day and night, and the Lord vouchsafed his blessing.

Such an outpouring of the Holy Spirit was

experienced as is seldom seen in the Church of Christ. To this day the blessing is felt. Eye and ear witnesses, though now old in years, still feel it refreshing to recall to remembrance the great things they were permitted to see and experience under Gossner's ministrations, and are not soon weary of praising and glorifying God on account of them.

One day while Gossner was preaching, a movement took place in the congregation; weeping and wailing were heard; many smote upon the breast, and cried in agony, "God be merciful to me a sinner!" Indeed, the whole congregation appeared strongly affected, and prayers and supplications were uttered throughout the assembled multitude. Gossner in the pulpit was obliged to cease speaking. Instead of attempting to continue his sermon, he gave out an appropriate hymn, in which the whole congregation joined as with one voice, and by that means he calmed them and restored quietness and attention, each individual giving vent to his feelings in the words of the sacred song. After Gossner's death a picture was found amongst his property, in which the scene here described was attempted to be represented, by a painter who formed one of the congregation.

Something of the same spirit which distinguished the Christians in the Apostolic times, when they were of one heart and one mind, and none of them said of his goods that they were his own, but placed them at the apostles' feet, was now seen in St. Petersburg under Gossner's ministrations; for some of the richest men of the city placed their property at his disposal.

Very seldom, and with great reluctance, Goss-

ner spoke of these occurrences in after life. Once he alluded to them in speaking to the writer of this memoir, remarking at the same time that matters could not long remain in such a state, and that after the excitement of the first and most powerful revival had subsided, everything found its proper channel.

From Gossner's treatment of those who were converted, and from the whole of his behaviour during these remarkable scenes, it is evident that he was guided and directed by a higher power, and did not allow himself to be drawn either to the right hand or the left by specious appearances, spurious signs and wonders, or false interpretations of the Word of God. He remained sound and sober in his religious teaching.

The highly gifted and much lamented Irving in England, whose powerful preaching produced similar remarkable results, could not resist the temptations of the father of lies, but was led by spiritual pride to believe that he was something, and became the founder of a new sect; or rather, instead of leading and directing, he was himself led by the movement into error and distress. Gossner, on the contrary, remaining humble and meek at the feet of the Saviour, was enabled to suppress all that was impure, separating the chaff from the wheat, having his heart fixed on the great central doctrine of the gospel, "Christ Jesus and Him crucified." Once, while he was preaching, a voice was heard in the midst of the congregation, exclaiming, "Listen, that is the voice of God." Gossner, without irritation, commanded him to be quiet, and continued his sermon without further interruption.

Troublous times, however, were coming. Lindl

had been led away by his Apocalyptical imaginations ; besides which he had been very imprudent in writing about church matters, and giving his opinion of men in high positions, in his private letters to his friends in Germany, who had allowed them not only to be seen but copied. Some of the copies found their way to St. Petersburg, so that the friends of the good cause there suffered great injury, and the enemy triumphed.

In 1823 the Emperor was informed that his Probet Lindl had broken the rules of the church by marrying. Under these circumstances the Emperor considered that he could not protect him ; and Lindl was obliged to leave his large sphere of usefulness, and a large congregation in Bessarabia, consisting chiefly of pious emigrants from Wurtemberg, who were deeply attached to him.

To drive Gossner away other weapons were necessary. First, the Roman Catholics complained against him, and some of the Lutherans and the Reformed soon joined them. As he belonged outwardly to none of them, they all united against him. Still, they could not succeed in removing him. At last the Greek Church joined his enemies with greater success. His book called "The Spirit of the Life and Doctrine of Jesus Christ," which is a commentary on his own German translation of the New Testament, was in course of translation in the Russian language. In his note on Matt. i. 25 he says : "It cannot be deduced from this passage that Mary bare children after the birth of our Saviour ; still, those who think she did, are not to be condemned on that account." This passage supplied matter for an accusation before the Synod, on a charge

of blaspheming the Holy Virgin. The Emperor, who was thwarted in all his grand plans of reforming the church, by the constant opposition of the old Russian party, became unsettled, and at last yielded, and dismissed Gossner.

In a copy of the second volume of his Commentary he himself has written the following words: 'Thou, dear little book, hast banished me from St. Petersburg, and hast left thy first-born brother (volume i.) under arrest, who was burnt on September 27 (old style), in the monastery of St. Petersburg.'

Among Gossner's papers a letter has been found addressed to him, which contains the following notice: "At the command of his Excellency, the Minister for Spiritual Affairs and the Enlightenment of the People, I have to request that your Reverence will discontinue your services; not preaching to-morrow (being Sunday) at the Maltese Church, because, through instructions which you will receive without delay from the Governor-General, you will learn that his Imperial Majesty has been pleased to prohibit you from preaching any more." This was on April 26, 1824, according to the old style, corresponding to our May 8. In the Bible which Gossner used at this time, there is a red mark, opposite the second verse of the seventh Psalm; and on the margin is inserted, "May 12, 1824."

The Emperor sent his private secretary to assure Gossner of his highest esteem, and to express the deepest regret at the necessity which compelled him to banish him from the country, because he was unable any longer to protect him against the machinations of his enemies.

He was assured that, should he be at any time in want or difficulty, he might apply without hesitation to the Emperor, who would assist him with all his power. At the same time he ordered a thousand roubles to be paid to him, to defray his travelling expenses.

Immediately after the departure of the Emperor's messenger, Gossner committed himself in fervent prayer to the protection of his Divine Master, whom he had served so faithfully; and in so doing experienced the utmost joy and serenity. At the same time he had a remarkable impression on his mind, which he only communicated to two of his most intimate friends, one of whom mentioned it to the writer. He said, that as soon as he was told that the Emperor felt obliged to send him out of Russia, a voice within him said, "This year, I—the next year, he"; and in fact, the Emperor died a year after Gossner's banishment.

In a book bearing the title, "Russian Life," by John Philip Simon, a chapter is dedicated to an account of Gossner's work in St. Petersburg. From this we will translate a few extracts. The writer says:—

"In the beginning of 1820 the Rev. Johannes Gossner, well known through his many writings, and his strong methodistical tendencies, arrived at St. Petersburg. He preached in the Roman Catholic Church, with the undaunted courage of Father Ventura, but with much more evangelical freedom; and wherever he preached the church was always extremely crowded. He attacked everything he thought wrong from the pulpit, and spoke the plain truth to the highest as well as the lowest of his hearers. Without any per-

sonal knowledge of the character of his auditors, he would frequently stop in the midst of an animated sermon, and point at one of them who happened to draw his attention. He would tell him of his sins, and admonish him to repent. Not seldom, such a one felt convicted and overwhelmed; but he usually became subsequently deeply attached to this remarkable man.

“Indeed, his discourses were most powerful, and full of life and animation. He so preached repentance and forgiveness of sins, that mockers and scoffers, who came to laugh and criticise, were turned from their purpose, and led to adore humbly the love of Christ. How was it possible that these things should be looked upon without envy and malice? The Roman Catholics accused him of being a Protestant, and of wishing to make them all Protestants: the Protestants said he was a Jesuit, and that his object was, by craft and subtilty, to make them Roman Catholics: the Russian priests, whose superstitious and useless services he attacked most powerfully, informed their Metropolitan, that if he were allowed to preach much longer, all the noble and great men in Russia would forsake the Greek Church, and become Roman Catholics or Lutherans; and they stigmatized him as a dangerous and double-minded man, and unstable in matters of faith.

“The Emperor Alexander, who occupied himself much in reading the Bible and mystical books, loved and esteemed Gossner, who most certainly deserved his regard, both as a preacher and an eminently Christian character. However, the high Russian clergy conjured him to banish this dangerous heretic from the country; and Gossner was consequently obliged to leave Russia.

He was attended by an escort of Cossacks to the frontiers of Germany; and this circumstance was a cause of the greatest rejoicing to his enemies. But the noble Emperor made the Cossacks responsible for the safety of the German pastor. They were intended to protect him from danger on the journey; and not, as the priests supposed, to guard him as a criminal.

“But what a grievous and heart-rending event it was for all his friends and followers, who consisted of people of all ranks: rich and poor, generals and nobles, ladies in waiting and chambermaids. ‘Father Gossner is gone! Pastor Gossner is gone!’ was constantly and sadly repeated amongst them. After his departure, the congregation which he had been the means of forming increased in numbers, union, and strength, which was natural, because those Christians who are called Papists or Separatists look upon the persecution of a minister as an unmistakeable mark of his being a true disciple of Christ; and, indeed, there is something in it, especially if the persecution is raised because the clergyman attacks without hypocrisy or arrogance, without fear or favour, all abuses and unrighteous acts wherever or by whomsoever committed. He who always speaks of God as a good and merciful Being, and of all his hearers as kind, good people, will never be persecuted.

“At the time when I became acquainted with Gossner’s congregation, they held a meeting in a private room every Sunday and Thursday. They had a small organ, on which the hymns they sung were played; then a portion of Scripture and of some other religious book was read; and a prayer concluded the whole. The prayer for the

Emperor and the Imperial family, which is customary in all the churches, synagogues, and mosques in Russia, was also offered up. These meetings were continued after the accession of the Emperor Nicholas. About the year 1829 I frequently attended them, and saw many a general kneeling amongst the devout worshippers. All was said and done in the name of Jesus, and in a spirit of deep humility.

“These meetings would have been suppressed at their very commencement had they not been attended by persons of high rank who were in immediate attendance upon the Emperor. They had a very powerful and dangerous enemy in the person of the Minister for the Enlightenment of the People, who often tried to induce the Emperor to prohibit them; but Nicholas knew that they were frequented by some very worthy persons in his household; he therefore thought well of them, and would never give heed to the representations of the Minister.

“Once the Emperor asked an aide-de-camp what they actually did there. In reply he was informed that they prayed for him and the whole Imperial family, and for all who were really attached to them. After this, when the Minister again proposed to prohibit the prayer-meetings, which were a thorn in his side, the Emperor simply remarked, ‘Let them pray!’ and so they pray and hold their meetings up to this very day.”

Thus writes John Philip Simon in his book. The reader will perceive that he was an impartial though not a spiritually-minded man.

CHAPTER V.

THUS was Gossner banished and thrown upon the world without a home. He reached Berlin in June, 1824. Through the police his expulsion from Russia had been made known to the Prussian government; the Minister Von Altenstein prevented any persecution, but throughout his future life Gossner dreaded the very name of police.

While still hesitating where he should finally settle, different friends inviting him to various places, he left Berlin after a short stay, and went to Altona, from whence he thus wrote under date June 28, 1824:

“Dearly beloved Friend,—I no longer write from St. Petersburg nor from Berlin, but from Altona, where you would never look for me. How suddenly everything has changed. No doubt it might have been expected; but we do not believe such things before we see and feel them. During the latter part of the last year spent in St. Petersburg I felt sure that my time was nearly up, and that I should soon be obliged to leave. But when the hour came it was a very heavy and trying one; not so much to leave St. Petersburg, but to leave those beloved ones who had been brought out of the world by the power of the word of truth. Ah, you should have seen the parting! During the three days which were allowed me, numbers deeply grieved and loudly weeping hung around me and would not let me go, from early morning till nearly midnight. All the rooms in the house, even to the kitchen, were

crowded until I entered the carriage. All my hearers, great and small, rich and poor, wept together with me, grieving at the loss of the beautiful services in the Maltese church and in the private hall.

“How wonderful are the ways of God ! It was a glorious church such as I had always desired ; composed of all religious denominations gathered together by the free proclamation of the gospel alone. There were no distinctions ; no one remembered what he was before ; but all were likeminded ; all members of the Head, which is Christ ; all extremely happy through the glorious gospel of Christ ; and all this was destroyed, at least outwardly, in one day, through the envy of Satan and his emissaries, who joined together from all the three chief churches, blaspheming the people of God with great wrath, and persecuting them, till the shepherd was driven away and the flock scattered. The good Alexander was too weak ; he yielded like Pilate to the cry of the multitude ; not however delivering me to my persecutors, for which God be thanked, but sending me out of the land.

“Now I am sitting here more quiet and unoccupied than I ever was before in my life. True enough I require rest, for I am exhausted by my labours. The field was large and fertile. I could no longer draw the net alone, so many fishes constantly crowded into it. I sit silently waiting and resting till He shall send me again into his vineyard. If a call comes from without, which I shall perceive with certainty from within comes from the Lord, I shall accept it and go where I am called, wherever that may be, and in whatever form it may be. With regard to myself I am

bound to no sect; I seek my salvation in no forms; but will serve the Lord anywhere. He will use me to lead men from external forms to internal life.

“My congregation in St. Petersburg are firmly established on the Rock, so that I do not fear for them; though they have long been threatened with banishment. The names of all have been recorded, and the Inspector of Police has summoned the artist who lithographed my likeness; reprimanding him for venturing to draw and sell the likeness of a man who deserved to be burned, and requiring him to give up the names of all who bought it. A counsellor of state expressed it as his opinion, that the Emperor had dealt far too leniently with me, and that I ought to have been sent to Siberia, or subjected to the knout; and this is a man who has translated ‘Thomas à Kempis’ into Russian, and who had himself been in Siberia. All booksellers and circulating libraries have been called on to deliver up all my books: I firmly believe this is done without the knowledge of the Emperor; and it serves only to make the Russians more eager to buy them, and more zealous to serve God, and to be united amongst themselves. Satan has great wrath, for he has been touched in a tender part. I have suffered much and have escaped great dangers; but much has been done in the work of the Lord, which has prospered to an extent I never saw before. To Him be praise, glory, and honour, to all eternity.”

After a short stay at Altona, Gossner went to Leipsic, where in retirement he devoted himself to literary pursuits for the benefit of his congregation at St. Petersburg. Many of his congre-

gation had followed him as far as possible along the road, making his heart heavy by their deep affliction. On parting, they entreated the good pastor who had so long fed them by leading them in the green pastures of the word of life, to send them a sermon of his own composition to be read at their weekly meetings. In compliance with this earnest request he set himself to work; and sent them several sermons, usually taking for his subject the Gospel of the day. These discourses were read at the meetings, and exercised a strong influence in keeping them together. Afterwards, a work of Tauler's fell into his hands, from which he made short extracts, and sent with his own comments and explanations to his bereaved flock. These compositions, which he entitled "Golden Grains," amounted to twenty-seven numbers.

Under date February 22, 1825, he writes thus to a friend: "I need not go to the seers (clairvoyants) on the Rhine, even if I believed that their powers were of God. I need not go to them, because I have been led to make a closer acquaintance with my own heart; and the Lord has so much to say to me, and I have so much to say to Him, that I have no time for other things. He has, as I now distinctly perceive, led me into solitude that He might draw me more closely to Himself. The composition of books, though I accompanied it with unceasing prayer, feeling urged I might say every minute, to desist in order to pray, did not fully allow this; but since Tauler's work fell into my hands, at a time when external humiliating experiences threw me entirely into myself, where I find myself as I am, and the Lord as He is, I require from morning to evening, and even a part of the night for this purpose.

I may say I am a seer too; but what do I see? In myself, no heavenly appearances; but sins, corruptions, frailties alas! unspeakable; but then God's mercy, the grace and love of Christ, how unspeakably great! greater than my misery. My dear friend, these are not empty words; it is really so. During the past fortnight I have seen more in myself and more in God, than during the previous forty years. I always saw and felt it; but not so clearly—not so powerfully, not resting my eye on it,—not applying it to myself as I do now. I will, if the Lord permit, give extracts from this book, that every one may be able to enjoy it, but I must first *live* it. One ought to read it in the spirit of an alchemist, never tired of trying experiments to make gold. One ought to *live* it."

Gossner was not suffered to remain more than two years at Leipsic. He finished here his "Golden Grains," for his congregation at St. Petersburg, and also wrote "The Life of Martin Boos." A circle of friends soon gathered round him, and he was induced to hold regular meetings for prayer and edification; on these the blessing of God largely rested, and the attendance became greater every day. The police soon interfered; at first they did nothing but take down the names of those who attended, but after a time Gossner was called and examined. He was asked to what denomination he belonged, and replied that he was a Christian; but this answer was considered unsatisfactory, and he was told that he ought to declare whether he was a Roman Catholic or a Lutheran, upon which he remarked, in his humorous way, "Now I have learned from the police that it is not sufficient to be a Christian in the midst of Christendom."

However, it was clear to him that he could no longer remain in Leipsic; he, therefore, accepted the pressing invitation of various kind friends, amongst whom may be mentioned Duke Reuss, Count Dohna, Baroness Rheden, Count Alton, Stolberg, and others, by whom he was received and treated with the utmost consideration, and who vied with each other in bestowing on him all the tender cares which Christian kindness could suggest, to heal his wounded spirit. These cares he richly repaid by means of those spiritual gifts which the Lord had so abundantly bestowed upon him. His sermons and addresses during this period are still held in affectionate remembrance.

It was about this time that some of his friends urged him to join the church of the United Brethren, or Moravians. They thought that he possessed much of the spirit of Luther and Zinzendorf, and that his joining the community would give it a fresh impulse. He submitted to their affectionate desire to ascertain the will of the Lord according to their manner, which, however, was not his, namely, by lot. Much earnest prayer was made, and a negative answer was received, with which Gossner was fully satisfied. But in order to exercise his ministry, and to gain souls for Christ, which he anxiously desired, he was obliged to enter the Evangelical Church, the door of the Roman Catholic Church being closed against him. This decided step he took with the fullest conviction of his judgment, as to its propriety, while residing with a friend in the country, by partaking of the Holy Communion at the little country church. This was in 1826. At the request of many dear friends, he afterwards returned to Berlin, in the hope that God's providence would

soon place him in a position to preach the gospel to perishing sinners.

In January, 1827, he petitioned the Consistory of Brandenburg for recognition. He writes, "As, through the persecution of blind zealots, I have lost my public sphere of labour, and consequently have become a husbandman without a field, a shepherd without a flock; and as I still feel myself called upon to labour while it is day, I intreat the help of the Reverend Consistory that my ship, which, through the beating of the storm, has been driven on the sands of persecution, may be wafted into the open sea again. In other words, I beg for opportunity and permission again to preach the gospel. For a period of thirty years I have had grace to do this, and I have been, though not externally in the Evangelical Church, yet always an evangelical preacher. After having finished my theological studies, in 1796, I was at once ordained as a clergyman, and immediately exercised my office as such. Having suffered so much from the Roman Catholic Consistory, I hope and pray that the Evangelical Consistory will heal the wounds I have received, and, like the good Samaritan, pour into them oil and wine; treating tenderly one who has been so severely scourged and so deeply injured."

The Consistory, though feeling great sympathy for the sufferings of Gossner, did not feel empowered to receive him as a preacher in the Evangelical Church without further trial, as some old laws were still in force which prohibited a Roman Catholic priest from entering the Protestant Church as a public teacher or preacher. But the influence of the venerable Baron Von Holtwitz with the king gave a favourable turn to the

matter, and the king requested the bishop elect to admit Gossner to an interview. To the bishop's question, whether he was not inclined to favour schism, Gossner gave this striking reply: "No, my lord; as a good shepherd, I do not scatter the sheep, but gather them together." The report of this interview being favourable, the king dispensed with all former regulations in this particular case, and ordered the minister, Von Altenslein, to further Gossner's wishes in every possible way.

Nevertheless, more than two years passed before this richly-gifted man was appointed to any office. He felt this delay to be a sore trial, but he bore it with submissive patience. At length, after having passed a satisfactory examination before the Consistory, permission was given him to preach all over the land, and he was made eligible for any living.

Soon afterwards, in 1829, he was appointed to the Bethlehem Church, which belonged to the Bohemian and Moravian congregation descended from emigrants who had found shelter and protection from the king of Prussia more than a hundred years before. Here he preached with great acceptance, and his labours were much blessed in every way. He remained at his post till 1846, when he withdrew into retirement. From that, until his death, he occupied himself entirely with the institutions which he had been the means of founding, namely, the Elizabeth Female Hospital, the Missionary Institution, and the Book and Tract Society. Of each of these a brief notice will be given. He was also the means of establishing a great number of infant schools. He did, indeed, accomplish much in every way. The blessing which attended his missions gave him

the greatest joy, and on the return of any of his missionaries he was never weary of asking them questions, and gaining information about the condition of the heathen, and the power of the gospel on their hearts. Although his life was prolonged to old age, he had frequently suffered from severe attacks of illness, from which he had recovered, often to the astonishment of his physicians. His last illness was a very painful one, but it was borne with the most exemplary patience; no complaint was heard, only sighs and prayers; and, whilst in the act of calling upon God, he fell asleep, March 30, 1858, in the 85th year of his age.

CHAPTER VI.

PASSAGES like those in Acts xv. 39, are not vainly recorded in the Holy Scriptures. It seems wonderful that even apostles, especially endowed with the gifts of the Holy Ghost, and the power of working miracles, should at the same time disagree so strongly, and contend so sharply, as that each should go his own separate way, a way which each considered, after much prayer and deliberation, to be the best way.

Paul wished to visit the brethren who had been converted by Barnabas and himself in their first missionary tour, to see how they fared and to strengthen their faith; and then to go farther to preach the gospel in those regions where it had not as yet been proclaimed. Barnabas agreed to this, but wished to take his cousin Mark with them. To this proposal Paul would not consent, as he did not consider Mark suited to missionary

work, because he had left them in Pamphylia during their first journey ; for what reason is not stated, but probably because he was unable or unwilling to endure the hardships of travelling. Barnabas pitied his cousin's former weakness, and no doubt believed he would act more faithfully on another occasion ; he therefore took his part ; but Paul would not yield, and the "sharp contention" which arose between them ended in their separation.

But the quarrel having arisen from the desire of each to carry on the work he had so much at heart in the way which best commended itself to his judgment, their mutual affection and esteem was not lessened by it, as we find in several passages in St. Paul's epistles ; and he was also afterwards convinced of the faith and devotion of Mark. Indeed, this dispute and its consequences, in separating such faithful friends as the two apostles may probably have had a good influence on Mark, by leading him to deeper self-examination, and so producing in him a more self-sacrificing spirit and life.

As it was about the qualifications of a missionary that the quarrel arose between Paul and Barnabas, so it was the same thing in effect which caused a "sharp contention" between Gossner and the Committee of the Berlin Missionary Society, of which he was a member. A difference of opinion as to the best mode of educating and preparing missionaries for their work caused Gossner and some of his friends to separate from that Committee. Gossner intended from that time to live entirely for his congregation and the Female Hospital which he had established ; indeed, as he had suffered from severe indisposition,

he even then contemplated complete retirement from ministerial duties, and preparing for his departure, which he thought was very near; but the thoughts of the Lord were entirely different from those of his servant, and more work was given him to do than ever before.

Gossner's predecessor in his church was Jaenicke; he had been appointed to it at the end of the last century, and from that time he had laboured most faithfully, preaching the pure gospel in the demonstration of the Spirit and with great power, at a time when spiritual darkness reigned throughout the land. For a long time he was the only clergyman in Berlin who simply preached "Christ and Him crucified," and he had to endure much contempt, and even persecution, on account of it.

He was the first who laboured in the cause of missions in Germany. He began his efforts towards the close of the last century, before the great English societies were formed. His pupils were gladly received by the Dutch Missionary Society, who could find no suitable agents in their own country, and afterwards, when the Church Missionary Society was established in London, they sent out, as their first missionaries, young men who had been trained and educated by Jaenicke. After his death, his son-in-law, who had laboured with him during the latter years of his life, endeavoured, in conjunction with two of his friends, to carry on his work.

About eight years before the death of Jaenicke, however, some pious and zealous men at Berlin united together, and, forming themselves into a committee, established the Berlin Missionary Society. These good men were anxious, after the death of Jaenicke, to unite with Ruckert.

They did not succeed, however; for, although nearly all the members of the committee formed by Jaenicke would gladly have joined the new society, Ruckert himself was determined to carry on the work of his father-in-law independently.

Gossner in 1829, became minister of the Bethlehem Church; and Ruckert, who was master of the Bohemian school at Berlin, endeavoured to win him over to his party. Gossner refusing to enter into his views, and joining the committee of the Berlin Society, Ruckert became his personal enemy, annoying him by every means in his power; and as he lived in Gossner's house, and was his subordinate both as schoolmaster and as minister of the Bohemian Church at Ridorf, near Berlin, he became a thorn in his side until his death.

Gossner, even as a Roman Catholic priest, had taken a lively interest in missions; and from the time he joined the committee of the Berlin Society in 1830, he engaged most actively in the cause. He quite lived in it, as is abundantly proved by the numerous letters to missionaries abroad, of which we find rough drafts among his papers, by the numerous sermons and addresses he preached and delivered at the meetings of the society, and by the regulations he drew up for the missionary candidates. For many years he published a small periodical, called "The Bee in the Mission Field," of which he sent many copies to St. Petersburg, without his name however, and changing the title to "An Echo from Heathenism," because his writings were excluded from Russia. The "Bee" met with great success; and its circulation amounted to 5000 copies at the time when Gossner thought it right to act

independently and establish a mission on what he considered right principles.

In his opinion too much importance was attached to the classical training of the youths (who for the most part consisted of artisans) in the missionary seminary at Berlin. He could not understand how the study of Homer and Ovid should be a fit preparation for preaching the gospel to the heathen. His chief care was, that the students should be endowed with the spirit of self-devotion, real faith, and fervent love. To this end he invited them to his house, prayed with them and urged them to entire devotion of the heart to God and personal communion with Christ; and these stirring appeals exercised a very powerful influence on the hearts of the young men.

He also urged on all the members of the committee the indispensable necessity of fervent, believing prayer in order to obtain success in carrying on their work. He was the more earnest in doing this, because he thought that many of these good men—perhaps all of them—were too much occupied in merely external matters. In fact he wished to remodel the committee, and not succeeding in this, the result followed which might naturally be expected from a man of his very decided character; he separated from it, the immediate cause of the separation being the building of a large mission house of which he strongly disapproved.

When he left the committee of which he had been for five years a most active member he had no intention whatever of engaging in missionary work; his purpose was to live in retirement, occupying himself mainly with the direction of his

hospital; for his health was in so critical a state at this time that he contemplated giving up his ministerial duties, and residing with a friend in the country, where he might prepare for an event which he considered to be not far distant. But "man proposes, God disposes." Providential events soon made it clear that Gossner's work was so far from being done, that he was to be more actively and efficiently employed than he had ever yet been, in propagating the blessed gospel through many a distant heathen land.

In 1837, a respected resident at Berlin wrote to Gossner about three or four young men who had been artizans, and who felt a call to devote themselves to mission work. They had been refused admittance into the missionary seminary at Berlin, on the ground that they were incapable of going through the course of study which was considered necessary there. As they were unwilling to give up their hope of becoming missionaries, Gossner was requested to see and examine them; and if he judged them suitable, to find some way of employing them in the sphere they had chosen.

At first, Gossner would not hear of it, and plainly stated that he would have nothing to do with the matter. But the young men were not to be so easily repelled. They earnestly entreated him to allow them at least to come to him on Sunday afternoons, and to give them religious instruction. He felt for them, but told them that if he complied with their wishes it would lead to nothing further, as he had neither money nor influence, nor any means whatever of sending them abroad. To this they replied that if they were indeed called of God, as they hoped and believed was the case, He would find them a

place in his vineyard, and in which they might work for Him; but that even if they were mistaken, and always remained at home, Gossner's prayers and instructions would not be lost, but would prove most valuable to them.

Their great faith touched Gossner deeply; and as he was solicited by many friends not to send the applicants away, he began a course of instruction with four young men, whose number soon increased to upwards of twelve. They continued to labour at their respective trades, spending two evenings in the week, besides the Sunday afternoon, with their gifted instructor. Thus they entirely supported themselves; and Gossner soon became fully convinced of their sincerity, zeal, and fitness for the work to which they had devoted themselves.

But as the numbers increased he began to feel the need of assistance, which he could not procure with money, for he had none to give. He therefore looked to God for help; and while prayerfully considering the matter, he remembered that a student from the country had delivered to him a letter of introduction some months before. The young man had only called once, and Gossner was ignorant of his present residence; but this was soon discovered; and he was informed of the circumstances of the case by Gossner, who intreated his help, by giving his pupils lessons in church history, especially with relation to the spread of Christianity, and the persecutions of the early ages; also to instruct the more gifted in other branches of general knowledge, and to impart some knowledge of Greek to those among them who knew Latin, that they might be able to read the New Testament in the original tongue.

On this occasion Gossner remarked, "It is said I despise learning; but this is a great mistake, only I think it should be left in its proper place; people should not expect from it what it cannot give, and torment with it missionary pupils who have no talents, but are otherwise good, useful men; the superficial knowledge they are able to acquire only puffs them up." The young student who, in compliance with Gossner's request, thus became his first assistant, is the writer of the present sketch, and has since been called upon to carry on all the noble works which he originated.

In this way the instruction of the young men who assembled at the house of Gossner began, and thus it was carried on until his death. He always found pious students and candidates for holy orders, who, out of love to him and his work, were willing to devote a few hours weekly to his pupils, and several of them imbibed a missionary spirit, which led them afterwards to personal self-dedication to the same glorious work. In the mean time the question arose, where was Gossner to send his pupils.

Germany has no colonies, and therefore a free and independent German mission is almost impossible. England, with her many colonies, is able to form numerous missions; in order to do this, many men are required. Among the numbers of her sons who leave their native land, in search of fame or fortune, comparatively few are found willing to go out to proclaim the gospel of Christ to the poor heathen. As Jaenicke had sent most of his missionaries to English societies, Gossner naturally looked to England also. In his letters to his friends there he mentioned the circumstances which had led him to independent action;

and after a few months, urgent appeals were made to him to send as many men as he could spare to Australia to form a missionary colony for the benefit of the native tribes. The well-known Dr. Lang, a Scotch minister, had recently returned to his native land from Australia, in order to induce the British Government to make some alterations in the constitution of the colony, and also to procure the means of commencing a mission amongst the aborigines. Gossner's pupils were gladly received by him; but as his wish was to establish a colony, he was anxious to obtain, in addition to the artizans, an ordained clergyman to accompany them. Gossner had no such person to send; but he gave himself to prayer, and a few weeks afterwards, a young man who was a candidate for holy orders offered his services.

After Gossner had examined him and prayed with him, he pointed out to him the spot in his study where, on his knees, he had asked God for such a man. When the time came for the brethren to depart, the required clergyman was amongst them, the young candidate having been ordained in the interval by Bishop Ritschel, of Pomerania. In July, 1837, this first missionary party left Berlin, after receiving the blessing of him whom they affectionately called their "father" publicly and solemnly in his church. Those who were present at the solemn dismissal of these eleven missionaries, seven of whom were married, called the valedictory address of Gossner a real triumph. It left a lasting impression on all who heard it.

There were, however, not wanting those who looked with envy on Gossner, who, with his small means, had accomplished so much more than they

could effect with the larger means at their disposal, and they endeavoured to stir up the ecclesiastical authorities against him and his work. Gossner alludes to this spirit of enmity in an important letter addressed to the king, which is dated October 11, 1839. He says, "The jealousy of the promoters of those missions, which, though they possess thousands of dollars, institutions, associations, and press-gangs to extract money, throughout the land, has stirred up the people against me; seeing that they, with all their means, have not accomplished so much as God has wrought through me, a shepherd-boy of Bethlehem," (alluding to his church called the Bethlehem Church.) "On that account they look upon me as Cain did upon Abel, or as Saul upon David, when the daughters of Zion sang, 'Saul has slain his thousands, but David his ten thousands,' on that account they send their spies about me, and have caused letters to be circulated against me and my missionaries. Even in England they have cautioned the people against them, and tried to prevent them from being received, because they have not been sent by a society or committee, and the Holy Ghost cannot be given by a single man, but only by them. Their aspersions, however, have not produced the effect they desired, but the contrary, as throughout England my pupils have been most cordially received."

Gossner was not disturbed by this enmity, but went on in the way the Lord led him, turning neither to the right hand nor to the left. As his name and his enterprise became known, a door was opened for him to the most important of the missionary fields—the East Indies. A clergyman of the Church of England, named Start, born a

member of a rich and influential quaker family, which had joined that communion when he was eight years old, was induced to leave that church and devote himself to missionary work. Full of love and zeal, he went to India in 1832, to proclaim the glad tidings to the perishing millions of her degraded children. After a residence of two years in the country, Mr. Start thought it urgently needful to bring out more missionaries, and his wife having died and left him childless, he resolved to devote himself and his whole property to the cause of missions. He accordingly gave most liberal support to existing institutions, and mainly supported Rhenius after his separation from the Church Missionary Society. He resolved to return to Europe, in order to procure more missionaries, but on this occasion succeeded in obtaining only three, two Englishmen and one German. After some years of most devoted labour his health failed, and he was obliged to return to England a second time; this happened to be at the time when Gossner's first pupils passed through that country. On hearing of them, and of the work of Gossner at Berlin, he was induced to go there and examine for himself. As he was not entire master of the German language, though he spoke it with considerable facility, he took with him a German friend from Bristol, who was pastor of a large congregation there, and a pupil of Professor Tholuck, with the view of having a faithful friend to advise and assist him. They both remained some weeks at Berlin, during the summer of 1838, and had much intercourse with Gossner and his pupils, examining every one of them carefully and conscientiously. The result of this visit was, that in July of the same year twelve missionaries,

one of whom was a clergyman, and three married, came to England, in order to proceed to India, with their patron Mr. Start. They sailed from Liverpool, and arrived at Calcutta at the end of the year. They proceeded immediately up the country, and were at once domiciled in a suitable house, which had been procured for them by Mr. Start. This house was situated opposite Patna, at the confluence of the Gunduck with the Ganges. The waters of the river at this particular spot are supposed by the natives to possess especial virtue, for which reason annual fairs, or melas, are held there. The English residents in the neighbourhood, military and civil servants of the East India Company, had built this house and laid out a race-course along the banks of the river, in order to have some public amusements during the time the fairs were held. Races were held and balls given in the large hall of the house, but this was only for a short time, for a change in the bed of the river, such as frequently takes place in the rainy season, having destroyed the race-course, the house became useless for the purpose for which it was intended, and it was therefore sold by public auction. Mr. Start bought it cheaply, and with a few alterations it made a commodious mission house. The large ball-room made an excellent chapel. The three married men had each their separate rooms, and the single brethren a room between two. Half-yearly Conferences were held after two more stations had been formed by the brethren whom Gossner sent out in 1839 and 1840. Besides the large hall the house contained ten rooms, independently of the usual bathing rooms.

When the Conferences took place during the cold season, nearly all the missionaries assembled ;

the presence of the Holy Spirit was felt at their services, and much blessing descended upon the heathen around them.

The party which went out in 1839 consisted of three clergymen and two school-masters, all married. That which followed in 1840 was composed of three clergymen, one of whom was married; and of four young women, who were engaged to marry some of those who had gone out previously. These all at first resided with their predecessors, and were, by them, initiated into missionary work. Thus, within three years, Gossner had sent out to India nineteen missionaries, seven of whom were ordained, eight of them married, and all supported by Mr. Start.

Before the arrival of the last party, in the beginning of 1841, some of the first arrivals, already sufficiently acquainted with the language to preach publicly in the streets and bazaars, had formed two new stations, at Mozufferpore and Chupra; which, with the original one at Hajipore, formed three most important central stations from which the light of the gospel radiated on the surrounding darkness. Some of the brethren at Chupra occupied for a short time the out station of Revelgunge, which was soon given up, because death made great ravages amongst them. One of them was suddenly carried off by cholera before the third party landed in the country. Not quite a year afterwards another was accidentally drowned. A few months afterwards two more died: one of cholera, another of brain fever. These sad losses may have been caused by over exertion and exposure, to which their zeal inclined them; on the other hand, they wanted for nothing which was necessary for the health and comfort of a European

in a tropical climate, for their kind friend, Mr. Start, did not limit their expenditure in any way, but allowed them to draw upon him for any sum which they considered necessary. There was a common table at each station, and they lived together as one large family.

In the course of a few years some of these missionaries had seen it best to unite themselves with the Church Missionary Society, and to continue their labours in that connection. Others joined the Baptists; and those who preferred to continue in direct relation with Mr. Start formed an independent constitution, free from all sectarianism, called the German Evangelical Mission.

Mr. Start, after this arrangement, left the internal management of the missions entirely to the brethren, merely helping them by advice when they wished it; and he adopted the plan of allowing each one a fixed salary, finding, that when he left it to their voluntary demand, they took less than he deemed absolutely needful for their comfortable support. Gossner afterwards sent out to them more brethren and sisters, for whose maintenance he made himself responsible.

The bright and shining example of the devoted Christian we have alluded to, is worthy of imitation by some who have large means; and the blessing vouchsafed to his efforts holds out an encouragement to others to follow in his steps.

After 1840 Gossner's sphere of influence greatly increased. In 1839 he had sent missionaries to the South Sea Islands, and in May, 1840, he sent seven to the Germans in North America. In April, 1841, six others followed them. Of these thirteen, four were married. Almost all of them

continue to this day working with great blessing as preachers and schoolmasters.

In 1841 he began a mission in Central India with six missionaries, at the urgent request of an English gentleman, high in office, who resided there, and who promised to support it. Seldom has a mission begun with such bright promise; but hardly had it been established when the cholera swept away nearly all the missionaries.

In 1842 Gossner sent five missionaries to Chalam and three to India, and in 1843 four married brethren to Australia. In 1844 he was influenced by the widow of Dr. Helfer, a German physician and naturalist, who was murdered by the wild aboriginal tribes while making researches in the Tenasserim provinces, to send some missionaries to Mergui, where the lady had large estates. He instructed these good men, four in number, on arriving in Calcutta, to inquire all particulars as to the situation of the town, and the proposed missionary station which had been so favourably described.

When the missionaries reached Calcutta, they found that the place was quite different from what it had been represented to them at Berlin, and very unsuitable for a mission station. After much consideration and prayer, they determined to go to Chota Nagpore to labour amongst the Kohls, or Coles, one of the aboriginal tribes of India. For six years they laboured in vain, but during the last ten years a rich blessing has been poured out upon them.

In 1851 Gossner began a mission in Java and Dutch India, which was supported by the Dutch Society; at the head of this mission stands the pious and active Helderling. There are about

twenty-six missionaries labouring in Java, Macassar, and the surrounding islands. They were the first messengers of the cross to the large island of New Guinea. Dr. Smith, bishop of Victoria, took the opportunity, when on his official tours, of becoming acquainted with these good men, and he speaks in the highest terms of them and their work.

We have given a brief sketch of Gossner's missions, and seen how one field after another was opened to him. We must now return home, and see the position his work occupied there, and how it was regarded by others. It has been already mentioned that these missions were conducted on totally different principles from those of any existing missionary society, and his work was recognized at the beginning only by the Moravians. So strong was the feeling against him, that, in 1839, he received an official order from the King to give up his own mission work and to join one of the existing sanctioned societies, either that of Ruckert or the Berlin Society. Gossner represented to his Majesty, in the most respectful manner, that his mission work was a purely private affair, and had nothing to do with his official position; that the young people who were sent out by his means went by their own wish and responsibility, provided with the needful passports from government, like any other travellers; and that no one surely could blame him for giving them his blessing. The only result of this appeal was a second decree, dated February, 1840, which was the last ever signed by the king, saying that, with all due recognition of Gossner's zeal and worth, his Majesty's determination could not be altered.

The peril to which Gossner's work was exposed was removed by the death of the King, in June of the same year, and from that time he experienced no more interference: he laboured unhindered, and with God's blessing, and his work increased from year to year. In order to obtain the same rights and privileges which were possessed by other societies of a similar character, such as collecting money, free postage, holding land, etc., he formed a committee and framed rules, which were readily confirmed by his Majesty in 1844.

We must now examine into some of the aspersions cast on Gossner's work. First of all, it was said that his missions were without plan and character; seldom has a man appeared whose character was so strikingly marked as that of Gossner, and as was the man so was his work, especially in India, where it preserved throughout all its struggles and difficulties the pure doctrine of the Evangelical Church, together with Gossner's catholic spirit. True to their faith, they laboured and worked with all other missionary bodies on terms of mutual esteem. But we quite agree with those who charge Gossner with a want of plan in his work, for he never laid down certain fixed principles on which to act, but allowed himself to be led at all times by his Lord and Saviour, ever seeking to find out his will by much prayer and supplication; and when he found he was in error he prayed the more, in order to be set right. Luther neither began nor carried on the Reformation according to a certain fixed plan; a higher hand led him and carried him on far beyond what he at first intended. System and method are not to be despised, but to be highly esteemed, wherever life exists, and where they are

called out by life; but they can never take the place of it. Life without method is certainly deficient; but method without life is useless. The missionaries in their different spheres have their fixed rules and govern themselves by their half-yearly Conferences, under the direction of the Berlin Committee.

It has been often said that it is no proof of talent to send out missionaries, if the cause of their support is to be left to others. If this is meant for blame to Gossner, it appears to us much misplaced. Gossner, a solitary man, dared, in faith, to do what no society ventured upon; and the Lord gives success to that which is done *in faith*. We may observe that, with few exceptions, Gossner bore the expense of the outfit and passage of his missionaries; and that he always had besides about twenty depending on him for support; and yet his annual income was, at the most, only between 6000 and 7000 thalers (about £900); and how much did he accomplish with that small sum? This was the effect of the blessing of God which visibly rested upon his labours.

Further, Gossner has been reproached with sending out missionaries and not caring for them afterwards; and that many of them became ill from want, and some at last perished. The writer of this sketch has so often heard this asserted, that he would wish to refute it at greater length. Gossner required of his missionaries, not only that they should feel certain of their conversion and their call to the work, but also faith to depend on the Lord for their support. He promised none of them a fixed salary, but only entrusted them to the Lord, whose "arm is not shortened," since He

supported his first messengers; and he fully believed that He who fed the ravens would not forget them. He told them that as far as the Lord gave to him, he would readily give to them; and this he gladly and liberally did, as all his missionaries testify. For them only he lived and worked; but he never bound himself by any promises, but rather warned them to count the cost before they put their hand to the plough.

How many pious emigrants go to different parts of the world and support themselves by manual labour, and, at the same time, work with great blessing among the heathen. Paul himself, while he preached, wrought as a tent-maker. His example Gossner constantly set before his men; and, if each one sent out by him were to be asked if he ever suffered want, I am sure he would answer, No, never. Most of them rather suffered from abundance than from want. At times some may have been rather straitened, but they were prepared for this before they went. None died of want excepting it may be Lintz, who penetrated into one of the islands of the Eastern Archipelago, and there met his death, we know not certainly how, but it is supposed that he was forsaken by the natives and perished from hunger. We cannot, however, by any possibility blame Gossner for that. Think of the mission commenced a few years since in Patagonia, and of its sad history and sequel. It must be allowed that several of Gossner's missionaries in India, especially at the commencement, exposed themselves too much to the sun, in their zeal for the conversion of the heathen; and, notwithstanding repeated warnings from those who were more experienced, worked too hard in that hot, exhausting climate, and thus some were early

snatched away; yet the mortality amongst Gossner's missionaries has not been greater than that of other societies which give high salaries. In going through the history of his missions, we can but wonder what the Lord accomplished by means of one man.

The courage and faith of Gossner were great; from his sixty-fifth to his eighty-fifth year, at an age when most men withdraw from active labour, and after much previous suffering, he sent out one hundred and forty missionaries, sixty of whom were married. Fifteen of these were clergymen, several more were schoolmasters, and many of both these classes had held appointments in their native land; the remainder were artizans of a superior class. Of the theologians, most had studied at Halle under Professor Tholuck. What a stupendous work for one man! He carried on the necessary correspondence entirely himself. Communications arrived from Africa, India, Australia, the South Sea Islands, and America, with their sad or joyful news, their questions or complaints. He bore them all on his heart before the Lord, and asked Him for the answer. On one occasion, when quarrels and bickerings had broken out amongst some of his missionaries, he said in his letters, "If you cannot humble yourselves, and bear with one another, I shall cease to pray for you."

He once remarked to the writer, "Here I sit in my little room; I cannot go to these places to arrange things, and even if I could, who knows whether I should succeed? But the Lord is there; He knows every thing, and can do every thing, and to Him I commit every thing, and beg Him to lead and order all according to his most holy

will ; and whilst trusting Him to bring all things to a glorious issue, my heart becomes light and joyous." And how the missionaries longed for his letters, and what a joyful day it was when they arrived, written by his own hand, and each received a few lines which were often wonderfully suited to the circumstances and wants of each.

Gossner died on March 30 ; and, until the middle of that month, he kept his books himself, making entries with his own hand. He never had a secretary nor any other help, excepting that a few friends translated English and French stories suitable for the "Bee." In his seventieth year he learned English, and translated a great deal for himself. The tracts for children he translated without any assistance, and they met with great approval. He even corrected the proofs of the "Bee" and the "Home Friend." He one day remarked jokingly of some other missionary institutions, "What large houses, with their inspectors, secretaries, superintendents, &c., &c. I am inspector, secretary, superintendent, clerk, and carrier : all in one person." He was on a certain occasion called a one-horse chaise ; when this came to his ears he said, "Yes, indeed I am ; but the one-horse chaise does more work than the four-horse carriage." Well may he have compared himself with the shepherd boy of Bethlehem, through whom the Lord accomplished more than by king Saul ; yet, with the greatest humility, he would add, "It is not I, Lord, but thy grace ; to thee alone be the glory."

Whoever is acquainted with missionary work in our day, will know that it is emphatically a work of faith ; and that as the spirit of the times is so faithless and selfish, there is no work in which

human weakness and imperfection are more displayed ; thus, much that is human and sinful adheres to Gossner's missions, but not more, we may boldly say, than to the great missionary societies at home and abroad. We might almost say, less : it may compare with them in every respect. Some of the most faithful missionaries in India have been found amongst those whom Gossner sent out ; it would be wrong not to say thus much ; but let us add "to God be all the praise."

We will now briefly notice some other institutions which Gossner was the means of establishing, supporting, and directing up to his death.

Besides his missions Gossner was the founder of a hospital for sick females, called the Elizabeth Hospital. From the time he went to Berlin he took great interest in the condition of the poor of that city ; he was the means of awakening an interest in others, and, in 1833, a society was formed for visiting sick men ; this was shortly followed by a similar institution for women. Each lady of those who composed the latter society had a separate district appointed for her, in which she visited the sick and attended to their wants, both spiritual and temporal. Meeting with many difficulties in the work, arising from the wretched homes of the poor women, and also from the ill-treatment to which they were exposed from coarse and intemperate husbands, the wish arose to be enabled to remove the most serious cases of illness to a house set apart for their accommodation, and in which they might enjoy that rest and quietness so necessary for the comfort and recovery of invalids, as well as instruction from the visitors in the doctrine and support which religion furnishes. This thought led to the foundation of the present

Elizabeth Hospital, the first of the kind which existed in Berlin; or, in fact, in the whole of Prussia, and in which Gossner generously and kindly ministered as chaplain until his death. Many of the deaconesses from this institution afterwards went to the mission field to apply the experience gained at home to the wants and miseries of the heathen in foreign lands.

Gossner also organized a Book and Tract Society on an extensive sale. He published many tracts and some larger works, at very low prices, for the benefit of the poor, and their circulation is very great. Of his small pfenning and half pfenning books and tracts (a pfenning is about one-tenth of an English penny) about 3000 are sold every year; of his "Golden Treasury," a similar work to Bogatzky's but larger, a still greater number are annually purchased.

The loss caused by the death of Gossner in both these spheres of labour, as well as in that more immediately connected with missions, is still deeply felt and mourned; but it has pleased God in his providence in some degree to supply the deficiency by recalling from the distant Himalaya, where Gossner himself had sent him, a brother, Dr. Prochnow, who now occupies the same position as his lamented friend.

This brief sketch of the life, labours, and sufferings of this apostolic man may be appropriately concluded by some extracts from the funeral sermon preached by the Rev. Dr. Büchsel, on the occasion of his lamented decease.

Extracts from the Funeral Sermon of Dr. Büchsel.

“ We stand around this coffin with feelings of mingled pain and thankfulness. God has blessed us richly by means of the man whose remains we are now committing to the earth, and though he left no child to inherit his name, and to weep at his tomb, yet in this large town, and around his grave, there are many who bewail his loss and mourn for him as their spiritual father. And we pastors surrounding his tomb can say of him what he never said of himself, that “ he did labour more abundantly than us all,” and received a larger share of blessing. And why was he made the honoured instrument of so much good ? I know of but one answer to this inquiry. Gossner was a man of prayer. I have seldom known any one who could pray as old Gossner could. By prayer he raised the walls of the Hospital ; by prayer he obtained the sisters whose help was needed for the Institution ; by prayer he moved the hearts of the rich in many countries to open their hands widely for his mission work ; by prayer he strengthened and supported the missionaries in distant countries, amidst their many dangers and temptations ; his prayers accompanied and watered that work throughout all the world. His spiritual children are to be found not only around this grave, but they are scattered throughout this country and over the most distant parts of the globe ; and I know that though his body now lies in the dust, his prayers will still bear fruit amongst us, as the prayers of pious parents accompany their children through life, long after their own lips have been sealed in death. God grant that his prayers may

still overshadow the Bethlehem Church and the Hospital, that the peace of God may dwell within it; God grant that his prayers may still remain in India, in Russia, and in all parts of Germany, where he laboured. I know that his one desire was that all those who heard him preach should be saved. The power of his preaching lay not so much in the beauty of his thoughts and the eloquence of his language as in the fervency of his prayers. The confession of his faith rose direct from his praying heart, and thus sunk into the hearts of his hearers. Whilst coming here it was told me that his most gracious majesty the King once visited the Elizabeth Hospital; being pleased with what he saw, he asked Gossner if he had any especial wish which it would be in his power to grant. Pointing his finger to Heaven, Gossner said, 'My wish is, your Majesty, to be certain of your being a subject of my King there.' The same wish now rises from his tomb, and if you wish to honour his memory, do so by walking in the ways of Christ, his and our Lord. Would that we could all lay the old man in this grave, and from henceforth walk in newness of life. The power of his spiritual life consisted in the never-ending warfare he waged with the world, the flesh, and the devil. His words were nails and spears when he attacked the old man, but they were sweet and lovely when he spoke of his Saviour, and his grace and love. He could reprove severely, and feel a holy wrath when he came in contact with the unbelief of the times, or the self-righteousness of the old man, but he could also comfort poor sinners, and raise the dejected; and those with whom he once became acquainted shared the benefit of his prayers for the rest of their lives.

The last years of his life, which were passed in solitude and quietness, were spent chiefly in prayer; according to his own expression, he needed them to prepare for his great journey. Whoever came to him found his thought steeped in God's Word, and many a one picked up crumbs from the rich table of his Lord.

Now our gracious Lord has heard his prayer, and has taken him to the mansion prepared for him, where he sees his Saviour with a clearer light, and praises him with unfaltering tongue.

The removal of this faithful servant of God has been felt throughout all the world. Newspapers and periodicals, of all parties, from Australia, Asia, and Africa, mention him, and his work, with respect and admiration. In the English papers he is always called the "venerable Gossner." It is most affecting to read the letters of his missionaries from all parts of the globe, how they mourn for him as a father. We will give the following extract from one of these:—

"Our father, Gossner, is gone to his long rest. Although we had long expected to hear this bad news, it did not make the actual loss in any degree less painful. All must mourn him who knew him, more especially those upon whom he laid his hands in blessing; what a breach is made in the army of Christian warriors in our father-land by his removal. Who will take his place with such self-sacrificing love? will pray, believe, hope, work, struggle, and fight, as he? Who will henceforth be our father, and raise his hands to Heaven for his scattered children? Who will increase, as he did, the small number of the messengers of peace, endeavouring, by every means, to destroy the strongholds of Satan, and extend the empire of

Christ to the ends of the earth? Alas! one is dead who was "a chosen vessel," and a gap is made which the Lord alone can fill up! but in faith we will say of the departed, 'Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labours, and their works do follow them, Rev. xiv. 13.'

"Great things did he do in faith; great will be his reward in glory. Amen."

A Sketch of the Rise and Progress of the Mission to the Coles in India, carried on by the Missionaries who were sent out by the Rev. John Gossner.

THE KOHLS, or Coles, are the inhabitants of that part of Bengal which is called the South Western Frontier Agency. This Agency consists of six political divisions, one of which, Chota Nagpore, is the principal seat of the mission. The chief town is Ranchee. The whole area of the Agency contains about 44,000 square miles, with a population variously estimated from four to six millions, so that it is both larger and more populous than some of the smaller European kingdoms, such as Denmark or Portugal. The country is, for the most part, extremely beautiful. "Picturesque groups of hills, deep groves, pure and rocky streams; all things that are graceful in landscape, in varying succession, meet and charm the eye at every turn." The products of the country are manifold—of metals, gold, copper, and iron; of precious stones, the diamond; and here are the ample coal-fields of Raneegenegge and others, from which, in time to come, unlimited supplies will be drawn. The agricultural produce consists chiefly of rice, and of seeds containing oil, but the soil is generally fertile, and capable of yielding every kind of cereal crop. Coffee of the finest kind may be grown on the newly-cleared lands, and the tea plant flourishes. The climate, especially in the higher parts of the district, is much milder than that of the plains, and more resembles that of Southern Europe. The province of Chota Nagpore is chiefly a table land, about

3000 feet above the level of the sea. It contains about 500,000 inhabitants, and an area of about 1150 square miles. The Coles are some of the aborigines of Hindostan, who originally inhabited the fruitful plains and valleys watered by the Ganges, the Jumna, and other large rivers. When the Hindoos invaded the country on the north-west, the Coles and other kindred tribes gradually withdrew into the more retired and mountainous regions, and there, for upwards of 2000 years, they have remained in a half wild state; they are not, however, the only inhabitants of these mountainous districts; about two-fifths of the population consist of Hindoos and Mahometans who are principally traders.

The Coles are not a separate tribe, but rather an amalgamation of various tribes distinguished from each other by language, caste, manners, and customs. Thus there are Urans, Mundaris, Karias, Larkas, and Santhals, all comprised under the common term Coles; it is in reality a nickname, the derivation of which is curious, being identical with the Tamil word for wages; and in its modified form of *coolie* it is applied to large classes of Indian labourers who are in fact mostly hill people.

Each separate tribe has no caste amongst its own members; but the rules of caste are very rigidly observed towards foreigners, and even towards people of another tribe. They will neither intermarry nor eat with any other tribe; and though they will devour the most loathsome food without scruple, and share it with a dog, yet the most tempting viands would be thrown away if touched by a European or even a Brahmin.

Their religion is a rude superstition; they

were not originally idolaters, though they have of late years to some extent worshipped the gods of the Hindoos. They have a dim consciousness of the existence of a good being, but they do not worship him or pay him any attention. Their ideas of right and wrong are as confused and indistinct as can be conceived; and they have no notion of a future life. In fact, they are devil-worshippers of the grossest description, and it would be impossible to enumerate all the devils to whom they offer sacrifices. Indeed, the abject fear which they entertain, induces them sometimes to offer human victims on their unholy altars, if they can do it secretly.

If they are asked why they do not worship the good God they will reply, "why should they since they are not afraid he will do them any harm; but, that unless the devils are pleased, they will injure them in every way." Their extreme fear leads them to abandon houses or villages where it is supposed an evil spirit has settled. "Get up! be off!" shouted the excited people on one occasion to the missionaries when they encamped on a little green knoll near a village. "That is our devil's place; you must not inconvenience our devil." With this fear of the devil, his priests and conjurers are of course much consulted, and according to their ideas highly paid. Their sacrifices are followed by feasts, at which they dance, and eat and drink to excess; and the abominations they commit are exactly suited to the nature of the vile object of their worship, and such as could not be paralleled amongst the most degraded members of a Christian community. As it might naturally be expected, these poor people are also greatly afraid of witches and sorcerers; and it is

not uncommon for persons accused of witchcraft to be ill-treated or killed by the enraged populace, in spite of the authority of the British government.*

The moral standard of the Coles is extremely low. The marriage bond is so loose as to be little more than nominal.

Their wives are purchased; the usual price being four or five dollars, and they may be dismissed whenever the husband pleases; or he may, if he chooses purchase two, three, or four to work for him. There is nothing like mutual love or affection between them. The children roam about with the cattle in the open field, over the hills, or in the dense forest. The women, in their zeal for the service of the devil are the leaders in every kind of immorality; in fact, it seems impossible to conceive of a lower depth of pollution than that into which these poor creatures are sunk. Every village has a place set apart for dancing, to which the young people nightly resort in order to dance to the sound of their wild music, which is principally vocal, accompanied by their rude drums. This dancing-room is also the common sleeping

* It may exemplify this terror to mention a circumstance which occurred in the household of the writer of this sketch whilst residing in India. A hill man named Bissua held a menial office in it; a strong active fellow; willing to make himself generally useful, which is by no means a common characteristic of Indian servants. On returning home on one occasion after a few weeks absence, Bissua was missed; and on inquiry being made it was answered that the magistrate had sentenced him to jail for a certain term, to punish him for having beaten a neighbour nearly to death. It appeared that a brother of Bissua had lost a child from the malice of a sorcerer, as the friends believed; poor Bissua, in the excess of his affection for the deceased child and bereaved parents, had attacked the reputed wizard and treated him in the manner described.

apartment; as it is not usual for children to sleep under their parent's roof after eight years of age. But it is impossible even to hint at their wicked practices, and we will only add that one form of infanticide is almost universal amongst them.

It was amongst this tribe, barbarous, cruel, superstitious, despised, and stupid, that the missionaries settled and began forthwith to preach the gospel of Jesus Christ. The mission to Chota Nagpore was commenced in November, 1845. In 1844, Gossner sent four young men to the East Indies with these instructions:—"Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! the Lord is coming, and to every one He will say, 'Where hast thou left the souls of those heathens?—with the devil?' Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."

Although these instructions seem particularly applicable to the place and people, the mission was not at first intended for the Coles or for Chota Nagpore, for their very names were unknown to Gossner and his young friends. They were ordered to proceed to Merqui, or Thibet, just as God's providence might direct; but as both these doors were shut against them, they waited in Calcutta at the house of Dr. Haeberlin, a German missionary, until their way should be made plain. Dr. Haeberlin directed their attention to the Coles. He pointed out some of these poor people in the streets of Calcutta, where they perform the most menial and dirty work. Since about the year 1820, numbers of them leave their mountains for a time in order to earn a little

money; after which, they return home to enjoy themselves. In this way the Cole, or Cooly, is found at the Mauritius, Trinidad, Jamaica, and Australia; but in still greater numbers in Calcutta and other parts of India; for they are a strong athletic race, and though lazy at home, capable of hard work, and willing to exert their powers for fair wages; so that notwithstanding all drawbacks, they are the most active and trustworthy labourers in India, and as such much sought after.

The missionaries were deeply affected by their appearance in the streets of Calcutta, and by the accounts they received of their ignorance and wickedness. Having understood that no one had ventured to begin a mission amongst these mountaineers, they felt a strong desire to go to them, and that desire quickly ripened into a settled conviction that they had found the sphere of labour which they sought. Dr. Haeberlin, their kind and faithful friend, entered most cordially into their plans, and assisted them with his advice and experience. Of course there were many impediments; for when ever was any undertaking of importance commenced without them? But their resolution having been taken on good grounds, no difficulties could shake the confidence of these good men. Just about the time their decision was formed, the Resident of the Province came to Calcutta, and hearing of the intended mission, he visited the missionaries and promised them his powerful protection and assistance. Colonel Hannyngton also, who held the second official rank in the province, greatly rejoiced when he heard of the proposed plan; and both he and Mrs. Hannyngton invariably supported it in the most cordial and disinterested manner. To use the eastern idiom,

they were father and mother to the missionaries.* Although Chota Nagpore was definitively fixed upon as the site of the future mission, it was considered desirable to wait until the hot season and the rains should have passed before proceeding to it. The little band of Christian labourers therefore halted for a time at Bancoorah, about half way between Calcutta and their final destination. Here Dr. Cheek, a kind friend who has recently entered on his heavenly rest, possessed large estates; and he immediately gave a house to the travellers to occupy during their stay, and in every way most liberally supplied their wants; indeed, he would have been glad to keep them altogether in his neighbourhood. Here, however, they remained only until the commencement of their cold season, when they started for the mountains.

On November 4, 1845, the missionaries reached the site of their new home, the field of labour to which God in his providence had called them. Their first care was to look out for a suitable place for a station, and they fixed on the spot where they still remain, and to which they gave the name of Bethesda. On November 11th they took possession of the ground, and on the 1st December laid the foundation of a large mission house, which now contains the school-room and a large room used as a place of worship. At the same

* In the "memoir" of the Rev. J. J. Weitbrecht, at page 264 (7th edition), we read of the arrival of these German missionaries, who pitched their tent for a few days in the compound of the Burdwan Mission, on their way to the westward. He describes them as "simple devoted men of God with whom he felt it a refreshment to hold intercourse," and whose subsequent labours he watched with deep interest, and aided by every means in his power. A visit to their mission is noticed at page 211 of the same volume.

time Colonel Hannyngton began to build a smaller house, which would be completed before the next hot season, and was designed for the temporary occupation of the missionary party. This little house is still standing, and serves as a seminary for native teachers.

Though of necessity much occupied with these affairs, the missionaries were able at once to commence one department of their work. Six orphans were placed under their care by Colonel Hannyngton. Thus, a beginning of their school was made before a school-house or even a dwelling-house was prepared. The next effort was to increase the number of pupils. With this view the parents were spoken to, and money offered them to induce them to send their children; but they were too shy and timid to accept these offers. It became necessary, therefore, to try another plan; and these indefatigable men resolved to go out daily "into the highways and hedges" to seek for the poor wandering little ones. They accordingly set out early every morning; travelled the fields; entered the villages and houses; and at last succeeded in obtaining a few more children for their school. They were first thoroughly cleansed, and then the work of instruction was commenced. But it was even more difficult to keep these untamed children of the forest together than it had been to collect them. Sometimes when their attention appeared to be gained for a few moments, the whole wild herd would suddenly begin to shout at the highest pitch of their voices, crying out in chorus, "Give me food," "Give me clothes," and they would then rush round the room and run away laughing as if they were mad. However, by slow degrees, they became a little more orderly.

They came more willingly and remained longer; but for all their attendance and the trouble they gave, they expected to be paid.

The six orphan children were baptized in June, 1846. Three of them have since died—one triumphantly in the exercise of living faith; a second as a humble penitent; and the third not without hope. The three who survive have grown up valuable and exemplary members of the Christian Church. More orphans were afterwards brought; so that at length the school consisted principally of them.

In the mean time, study was not neglected, and the brethren were soon able to conduct worship in the native language. In the acquisition of the language the difficulties of the missionaries were great, for each village seemed to have one peculiar to itself, and both the characteristic patience and lingual power of the German were so severely tested, that at length they decided on adopting the Hindi as their mode of communication with the Coles, as well as with the people of the plains residing among them. It was agreed that the labourers who were paid monthly should attend this service; and in order to attract people from the neighbouring villages the same plan was adopted which had been used to procure scholars. The missionaries resolved to act as living bells; and every Sunday morning they went out into the streets of the town, and called the people to the worship of God. In this way a congregation of about seventy was collected both in the morning and afternoon. Neither sun nor rain was allowed to interfere with this labour of love, and many a wandering heathen who would not have come of himself has thus become acquainted with the

Word of God. All who were met were invited, and, if possible, led to this service. We have lately been learning to adopt the same method with our home heathen. May the blessed plan be more and more earnestly carried out.

As the missionaries improved in the language of the people, they preached more and more. To the Coles their attention was chiefly directed, but they did not neglect the Hindoos. At first they went into the nearest villages inhabited by Coles, sat down with the people before their cottages, and proclaimed to them salvation by Christ. But they soon ventured into the streets and bazaars of Ranchee, which led them into many debates and disputes with the Hindoos and Musselmans.

Subsequently, these places were regularly visited both morning and evening, and the Coles would stand attentively listening while the Hindoos and Mahometans entered into disputes with the brethren. During the cold season, extensive tours were undertaken and the gospel preached through all the country.

Still, although the missionaries thus laboured "in season and out of season," no fruit was visible. It was indeed as though the pearl of great price was offered to swine, who, unable to see its beauty or understand its value, "trampled it under their feet." For a time, the schools gave them some encouragement, and thus their hearts were kept from sinking altogether. But these afterwards became less hopeful, and their prospects of success were gloomy indeed. Other brethren were sent out, and two new stations were formed; but the result was the same, no fruit was visible. To increase the trial of their faith, they were visited with heavy personal and relative sorrows; much

sickness attacked them and their families, and several died. Up to 1851, five brethren and one sister were removed from them by death. No wonder the survivors felt discouraged; and in their distress, they wrote to Pastor Gossner, telling him that the Coles would not be converted, that all their efforts were in vain, and that they wished to be appointed to another field of labour. His answer was characteristic: "Whether the Coles will be converted or not is the same to you. If they will not receive the word, they must hear it to their condemnation. Your duty is to continue to pray and preach to them. We also at home will pray more earnestly."

In the spirit of filial love and obedience, both to their Heavenly Father and their venerated friend, the brethren continued their labours as before. One difference only was made—they prayed more. They met almost daily to implore the Lord to pour out his Spirit both upon themselves and the poor heathen around them; and never were faith and obedience more quickly or more gloriously rewarded. Through private sorrow and disappointed hopes, without a visible sign of success, against all ordinary rules and against their own misgivings, sustained by the grace of God, they had held on; and now the reward was coming.

In the beginning of 1850, two of the brethren undertook a long trip through the country, and returned full of confidence that success was at hand. The Coles came round the mission tent in greater numbers, and entered into conversation on religion. They seemed to have acquired some dim notion of the evil of sin, though they endeavoured to shift the responsibility of it from them-

selves to the priests, and the priests to the Company as rulers of the territory. They also seemed in a degree ashamed of their devil-worship, some indeed denied it. In March, of the same year, four strangers were observed to attend divine service very regularly, and at length they remained for conversation and seemed to be enquiring for the truth. After a time they declared that they believed in Jesus, but they wished to see Him. “Shew us Jesus,” they said, “and we shall be satisfied.” One Sunday, when they had very strongly urged their desire, brother Batsch took them to his room, knelt down and prayed with them, and implored the Lord to give them light and grace. They rose and took leave with much solemnity; but, as for several following Sundays they did not make their appearance, it was feared that they would come no more. Four others, however, came, and, after a time, the first inquirers returned, and then they all united in a wish to be allowed to be present at the English service. This was a strange request, as they did not understand a word of English; but it was ultimately granted, and the motive was at length discovered. They supposed that Jesus would be exhibited to the English, and that, by being present at their service, they also might gain a sight of Him. When, however, they found that they were mistaken, and that the English service was as simple as their own, they seemed satisfied, and began more earnestly to seek instruction. They broke their caste and abandoned their heathen prejudices. The report spread like wildfire through the country. Every Sunday, numbers of sincere inquirers presented themselves; and when, in June, 1850, the first baptism of four men and

seven children took place, it was witnessed by numbers who had already renounced heathenism by breaking caste.

These were the first fruits of all the prayers and all the pains which had been bestowed upon Chota Nagpore. The brethren rejoiced with fear and trembling, for they felt their own weakness; but they could look up with confidence to Him who had sustained them through so many years of painful discouragement, and who now seemed to be so graciously acknowledging their labours by pouring out upon them showers of blessing. The first four converts were soon followed by four others, and the first baptized brought their wives and children. Soon, whole families were Christians, and a light began to shine amidst the surrounding darkness. All around, movement was perceptible, as, when the "dry bones" began to stir in Ezekiel's valley of vision, whilst Divine power caused them to be clothed with flesh and skin, and the Holy Spirit breathed into them the breath of life. Crowds of people came to the missionaries, some of them from a great distance, anxiously inquiring what they must do to be saved.

Thus, both the congregation and the school rapidly increased in numbers, for many children of converted parents were added to the orphans who had been received from the first; and, as the Coles are really fond of their children, it was no small sacrifice to give them up into the hands of others who were for a time to stand in the position of parents to them.

People, who thus brought their children, would remain with them for a few days, until the little things became somewhat accustomed to their new mode of life. The change to a Cole child was

very much of the same nature as taking one of the wildest birds, which had always been accustomed to soar at his own free will throughout the boundless heavens, and confining him in a cage. But in this way the parents had the opportunity of hearing the gospel; when the children were told of the love of God in sending his Son to be the Saviour of the world the fathers heard it also, and carried the good news home with them to their wives. On the following Sunday the man and his wife would come together to hear more. When, after a time, they found their children so far advanced as to be able to read the Bible, their joy was great indeed. Thus rapidly the knowledge of the true God grew and increased.

The congregation became larger almost every week, and it was necessary to think of building a church. The one large house originally built now contained eight families and forty school-children—the large room in it served for a place of worship, a school, and other purposes; this was enlarged, but shortly it was again found too small for the throng of eager inquirers. The crowding, too, produced sickness; and the medical attendant insisted on the necessity of some of the inmates being otherwise accommodated. Another house was accordingly built for three families and eighty boys; and then, after much prayerful consideration, it was decided that the brethren should commence the erection of a church. Before entering on an account of this, it may be interesting to indicate briefly the points to which the professedly Christian community amongst the Coles has advanced, and the actual change which has taken place, both in their character and position, since they have renounced heathenism.

In general the Coles are an agricultural people, though there are some amongst them who practise different trades. The converts consisted of both classes. The Cole, as well as the Hindoo, loses caste by embracing Christianity, and becomes an outcast in the eyes of his people. Their clothing is very simple, the men wearing only a strip of cloth around the loins, and the women a wider piece of the same material, which is wound about the body, and one end drawn over the shoulders and bosom. To this, a breadth of woollen cloth is added in the cold season. But this scanty clothing by no means arises from indifference to their personal appearance, for they are excessively fond of ornaments. The women are tattooed on the face, chest, and arms. They wear ear-rings, nose-rings, and necklaces, and on their feet and arms they wear a profusion of rings, so that they make a tinkling sound as they walk. Even the men wear ornaments—rings, chains, combs, and looking-glasses; and, as a finishing touch, both sexes besmear their bodies with oil.

Thus bedecked, the Coles came to hear the word of Him with whom no outward ornament is of any avail; who looks to the heart alone; who offers to cleanse that heart, however polluted, by washing it in the “fountain opened for sin and uncleanness,” and who will clothe the poor, naked, guilty soul in the garment of Christ’s perfect righteousness. They meditated upon what they heard, and the Holy Spirit helped them to believe and apply it. When they asked for baptism, they were told they must depart from wickedness—abstain from fleshly lusts—and then their request might be granted. They were also told that they must clothe themselves decently before they could be admitted as

members of Christ's church, and they never received any assistance to enable them to do this. It would be a great trial to many a Christian lady to give up the ornaments which she has always been accustomed to consider beautiful and becoming; yet these poor heathen seemed to look upon them all as dross, and willingly parted with them so that they might win Christ. But this was not the greatest sacrifice they were called upon to make.

A Cole, as we have said, believes in two superior beings or deities. About the Good Being he does not much trouble himself. His views respecting Him greatly resemble those of many Christians. He thinks somewhat as they do: "God is Love,—can He then punish a man and cast him into hell just for indulging his natural passions and inclinations? No;—that is impossible to believe."

But the devil, he believes, is inclined to do him harm; therefore, it is necessary to propitiate him, to bow before him, and adore him. Accordingly, each village has its devil's priest, to whom every one carries offerings, in order that, through his influence with the devil, the worshipper may be saved from sickness, death, and every other evil. Now, when a Cole seeks baptism, he is taught that he must fear God, believe in Christ, and also renounce the devil and all his works. This is a hard lesson, and one which he could never learn without the help of the Holy Spirit; but he has learned it.

Love for prayer is a distinguishing mark of the converts. They never go out or commence work without it; and they have been heard engaged in it at a late hour, by Europeans passing their houses. They seem to delight in speaking to Him

whom they do not see, as if He were actually present with them, as no doubt He is, though not visible to the bodily eye. One striking example may be given of the exercise of believing prayer and the gracious answer.

Khoraksingh, a priest of the devil, surnamed Pahan, received, in 1851, a New Testament, with the advice to read it and pray over it. He did both faithfully. Five years afterwards some of the brethren on a mission tour pitched their tent near his village. He went to it at night, like Nicodemus, accompanied by his neighbour, Kematsingh. He said that he had read the gospel and had prayed, but was not sure that he had prayed properly. He begged for some forms of prayer, and the Lord's-prayer and some Psalms were given to him. The missionaries also prayed with him themselves; this seemed to satisfy him, and he soon after decided to leave all and follow Christ. About two years afterwards a child of his neighbour Kematsingh was very ill, apparently beyond the reach of medicine. In such cases, the usual course with the Coles is to go to the priest and offer sacrifices. But Khoraksingh declared that he had renounced the devil; and, as he had read in the gospel how Jesus had cured all manner of diseases when brought to Him in faith, he would now unite with the child's parents and all who were willing, and pray to Him to restore the child. This proposal being agreed to, Khoraksingh went to the sick child, and, laying his hands upon him, prayed in some such words as these, "O Lord Jesus, we have given ourselves to thee, we are thine; this child also is thine; if thou wilt, thou canst restore him." This prayer he repeated two or three times; and the child, who had taken

nothing for three days, and was lying in agony, opened his eyes and asked for food. From that hour he rapidly recovered. The father, Kematsingh, then professed himself a believer in Jesus, and begged Khoraksingh to accompany him to Bethesda, that he might become a Christian. They both came and presented their large tails—the badge of priesthood—to be cut off. They ate with the brethren, and were received as inquirers. They remained as such above a year, regularly attending the Christian service, although they lived twelve miles from the church. They then begged for baptism—and who could deny them water? They were accordingly baptized, with their wives and children, and a great number from other villages. They are now faithful witnesses to the truth, that Jesus is the only Physician and Saviour.

Every new convert becomes a centre from which the true light shines; and they are very zealous and hopeful, so that the missionaries are much encouraged by their faith. When some of the earlier converts were asked if they thought more would come? “Oh, yes,” they joyfully replied, “not only more, but all—all will come.” Strong in their simple faith, they prayed for their fellow-countrymen, and the result was that, in the second year after the first baptism, sixty Coles were in full communion with the church. They do not, on becoming Christians, renounce their former calling; a farmer remains a farmer still, and so with all other trades, unless in some special cases, in which a peculiar aptitude is shown for something higher. They also continue to live in their own villages; and, although this plan exposes them to persecution, yet it strengthens their faith, and

allows their influence to be more strongly felt. About ninety-four families, however, have settled at the mission station of Bethesda. With these the missionaries hold prayer-meetings every morning and evening. These morning and evening meetings are also held at all the villages, presided over by the oldest amongst them, and they unite in singing and prayer. Besides this, every father teaches Luther's catechism to his children, and examines them as to their progress in learning.

They are taught, both by precept and example, to keep holy the Sabbath day. They prepare for it on the Saturday, in order that no unnecessary work may interfere with its proper celebration. Trade and business are of course suspended on that day, and only once during nine years has it been necessary to censure any individual for breaking this rule. Catechists are appointed, who visit the different villages, and they conduct public worship wherever they rest on the Sabbath day. All who possibly can, however, make a point of attending the church at Bethesda, although some live at such a distance that they are obliged to leave their villages on Saturday, on Friday, or even on Thursday; and they have to take with them as much provision as will last until they return home, as they receive nothing from the missionaries but fuel to cook their food.

At the service they are extremely attentive. Those who can read take their Bibles with them, and at the conclusion they all heartily join in the "Amen." The Creed and the Lord's Prayer are also repeated aloud by all the people, and the responses to the Liturgy are very well sung by the choristers. A collection is made every week, and it is usually very liberal. On Sunday, the usual

morning prayer is at sunrise. The principal service, which is also attended by the English residents, is at ten o'clock, the afternoon service at four o'clock, and the day concludes with the usual evening prayer half-an-hour after sunset. Some of the people leave when the principal service is over; but most of them remain till Monday morning, when they go to shake hands with their pastors and beg their blessing. One day, a poor man was asked if he had far to go home. "No," he replied, "not far—only thirty-five miles."

After the harvest is brought in, a thanksgiving day is always kept. This was first done to satisfy the people themselves. When the first baptism took place in 1850, it was sowing time. Four months later, when the harvest was reaped, each of the baptized brought a sheaf to offer to the missionaries. They were told that no present was desired, but they replied, "It has always been our custom to carry the first sheaf shouting and drinking, as a sacrifice to the devil; since Christ has set us free from him, we wish to show our gratitude for the deliverance, and we hope you will accept our gift." In like manner, when the rice was threshed, each brought a basket full of rice, saying, "So much and more we formerly spent at this period in drunkenness and revelling; now we wish, out of gratitude, to lay it at the feet of Jesus, and we beg you to accept it." It seemed, therefore, desirable to appoint a day of thanksgiving, and the proposal to do so was joyfully complied with. On that day, all the Christians come in procession, bringing their sheaves and their baskets of rice, singing hymns of praise, and laying their gifts before the altar in the church with great joy and gladness of heart. The men carry the sheaves

and the women the rice; the children have a few small coins given them, that they also may take their part in the grateful offering; and the genuine joy with which these little ones present their gifts is not the least pleasing part of the celebration.

This arrangement being a novelty attracted much attention from the English residents, they were not only pleased to look at the procession, but some of them even joined their poor black neighbours, and they did not come empty handed. One of the magistrates brought two baskets of rice, a military officer six baskets of coffee, and laid them before the altar with the rest. The value of these gifts was last year about 100 rupees, or ten pounds.

It has been mentioned that in 1851 the missionaries had decided on building a church, which indeed was absolutely necessary in order to accommodate their numerous converts. It was their wish to erect a substantial and commodious building, because they saw on the one hand what splendid temples the Hindoos erect for their idols; and on the other, what poor, mean fabrics are often thought sufficient for the worship of native Christians. They wrote to Pastor Gossner, and told him what had now become a chief wish of their hearts. He responded with his usual cordiality, "You must build a Christ Church," he wrote. It was however a difficult undertaking, for they had neither funds in hand nor any promises of support, from man at least; yet as they considered it their duty to undertake this building they confided in God's promises, and fully believed that all necessary help would come; and they acted in accordance with their belief.

On the 18th November, 1851, the foundation stone of the church was laid. A great number of people, consisting both of the English residents and native Christians, assembled to witness the ceremony. There was much rejoicing on the occasion; and the young people had an opportunity of showing their proficiency in singing; many chaunts, chorales, and Te Deums having been learned for the occasion. The Coles have a natural love for music, so that they quickly acquire considerable skill under the able training they receive in the school.

The confidence which the brethren had felt that the necessary funds for their building would be forthcoming was quickly justified. Sums of money varying in amount from 3700 rupees to five and ten rapidly flowed in; and in four years the church was finished. It is a handsome gothic structure capable of containing nearly a thousand people. It was erected by men who knew nothing either of architecture or building, and remains a monument—and with every prospect of being a lasting monument—to the perseverance, readiness, and skill of Father Gossner's workmen. It was opened and dedicated in a solemn service on Christmas Eve, 1855. It cost about 21,000 rupees or £2100.

Although the missionaries had been diligent in building this house of prayer, the church of living stones had been built up by the Heavenly Architect yet more rapidly. When the church was commenced the regular congregation consisted of sixty persons; when it was completed it numbered upwards of three hundred. Many persons had thought it wrong to undertake so large a building; but it soon turned out to be rather too

small than too large, for at the breaking out of the mutiny there were upwards of nine hundred baptized converts.

This sad event occurred in May, 1857, just when there was most light and hope for the future. It would be out of place here to speculate on the cause of it, but it may be incidentally remarked that the missionaries, who had long noticed with sorrow the wickedness, insolence, and insubordination of a battalion of native troops stationed at Chota Nagpore, had anticipated something of the kind. The frightful havoc, and the horrors which accompanied it, could not be foreseen by any human penetration. It will be in the recollection of all with what rapidity the flame of rebellion spread from province to province. At length it reached Dinapore, and then the brethren thought it right to flee. Indeed the danger was imminent. The Commissioner of Hazaribagh, who remained at his post till it was in ruins, and then escaped at the risk of his life, when on his road remembered the Mission, and fearing the brethren would not otherwise receive timely information, and not be provided sufficiently with the means of flight, kindly hurried back ten miles to warn and assist them.

Affairs were settled as quickly as possible, the school children confided to the care of the native teachers, and the best arrangements made which the circumstances admitted, and then the missionaries, with sad hearts, left the scene of their labours. By God's good providence, they reached Calcutta in safety, though not without considerable difficulty and danger, for it was at the beginning of August, when the rains were at their height, the roads in consequence a mass of mud, and the rivers

so swollen that in fording them the water often reached to the neck. After suffering much from cold, hunger, and fatigue, they arrived safely at Raneegunge, 150 miles from Ranchee; there they were most kindly relieved by the English residents, who fed and clothed them, and paid their fare by the railroad to Calcutta. There they found their wives and children, who had been sent down some weeks previously; the united parties numbered thirty persons. These were all kindly received and hospitably entertained by various friends, so that they incurred no expense during their stay. After remaining two months, two of the brethren resolved to return to their old residence, though warned that the danger was by no means over; however, relying on Divine protection, they ventured. They first visited their station at Hazaribagh; there the silence of death reigned; only their old dog came to meet and welcome them. The houses of the English authorities were lying in ashes, but the Mission-house was still standing, though empty, all the furniture having been destroyed or removed, excepting a few books. The next day they proceeded to Ranchee, close to which Bethesda stands. They arrived there on Sunday, October 4th, just before sun-rise.

The day dawned on a scene of fearful desolation, and sad were the tales which the missionaries heard from the poor converts as they came slowly dropping in, when they learned the return of their pastors.

They had suffered incredible hardships, had been driven out almost naked into the swamps, had been tortured with a fiendish barbarity, stripped of everything they possessed, and now they came, homeless, wasted, lame, sickly sufferers, with

wounds scarcely healed, with diseases caught in the swamps, but with the word of God faster than ever in their hearts. They had not betrayed the name of Jesus, but, by the grace of God, had glorified Him in their persecutions. One by one they dropped in, and the scattered Church was again gathered together. Singularly enough, it was found that the number of converts had largely increased during the time of trial. The persecution purified and chastened those whom it overtook; they acted on others with greater singleness of purpose, and more devotion and spirituality.

This blessed state of things amongst the converts caused great joy in the hearts of the brethren, even in the midst of their deep sorrow, and besides this, they found that the Church, "Christ Church," the name and the erection of which were so strongly associated with the beloved and venerated pastor, Gossner, had wonderfully escaped, not without injury indeed, but with such injuries as might be repaired. This faithful friend, who had founded the mission and afterwards nourished and cherished it with his wise advice and his fervent prayers, finished his earthly course with joy in March, 1858. This loss caused the missionaries great sorrow, but it has been in some measure repaired, and the interest taken in the good work in Germany is both more extensive and more deeply felt. Friends in India, too, came forward very liberally with help, and the Church Missionary Society granted £500 for two successive years; a Christian manufacturer in the West of England also assisted at this epoch with the liberal gift of £1000. Thus has the Lord supported his faithful servants, so that they have been enabled to rebuild and

restore all that was destroyed and injured. There are now nearly 2000 baptized converts, and about 15,000 who have renounced heathenism and broken caste, more than 500 of whom are candidates for baptism; there are 800 orphans and children of Christians in the schools, and upwards of 600 communicants. These people are spread over a large extent of country, and the work extends to 800 villages.

The present missionary staff is wholly inadequate to the immense demand upon its energies, which is called for by this large and rapidly increasing body of converts. Two of the brethren, who had returned to Europe in broken health, are now gone back, accompanied by two others, as European catechists, who will probably be ordained at a suitable time. But the labourers are indeed few as compared with the thousands who are not only willing to receive the gospel, but who are ardently longing for it. They suffered in some measure from the awful famine which desolated India to so fearful an extent. There was no actual famine in Chota Nagpore, but the harvest was scanty, and provisions scarce and dear. The cholera, too, broke out, and raged fearfully in some parts of the district. The Christians did not suffer from this to so great an extent as the heathen; still they lost many, and the missionaries especially mourned the death of three promising youths, who were in training for native catechists. But it can scarcely be doubted that this counsel and this work is of God, and if so it will go on and prosper.

In the year 1839, several English friends who were in communication with Gossner respecting his missionary work, received from him the follow-

ing appeal, which is inserted as affording a characteristic sample of his letters.

Berlin, *April* 13, 1839.

"I am about to send several missionaries to Calcutta; who, even if Mr. Start will not receive them, are willing to go amongst the heathen, confiding in Him, who feeds, not only the heathen, but the ravens also. Now there is no vessel proceeding from Hamburg to Calcutta. I therefore desire you will inform me, as soon as possible, whether there are any vessels about to sail thither from London, or any other English port; how much the passage money will be? whether a smaller sum would not be taken for those who are content with meaner fare and fewer conveniences? My missionaries will be satisfied with the most inferior accommodations, nor will my funds permit me to pay the usual high rate of passage money: besides which, my pupils are desirous of proceeding on their way as persons of low estate, rather than the contrary, after the example of Christ. When may I send them? Whither, and to whom address them?

"Will you therefore kindly assist me in this matter, act towards them as brethren, and take charge of them, or mention some one who will undertake to do so? I beseech you help them, counsel them, and further this cause, which is the Lord's, that the heathen may be enlightened. The cry for help resounds on every side, and here are hundreds who would gladly go and help, but are unable for want of 'filthy lucre,' seeing that the usual expense is too great. Mine are willing to go forth meanly and poorly provided, if you can only find a vessel that will take them at a low price; for they cannot yet walk upon the water, like Peter. I therefore intreat and conjure you in the name of the Lord Jesus Christ, in the power of whose blood they desire to go forth, to help and assist them without delay. You cannot better employ your time and strength. Write to me soon, and inform me when and whither I may send my missionaries. The ground burns beneath their feet; they would gladly hasten away.

"I depend upon the Lord and you. I beg you will soon inform me of what has been done; we wait with anxiety an answer from you; for Christ's sake take pity upon us! We cannot cross the sea without the aid of you Englishmen, extend to us therefore a helping hand!"

The friends thus appealed to received the missionary brethren gladly, and "brought them forward on their journey," in accordance with the injunction of the Apostle. It elicited from the Father of the mission the following letter of acknowledgment.

"Berlin, *June* 30, 1839.

"How can I sufficiently thank you and the members of your worthy society for having so kindly and fraternally received and entertained my brethren! The Lord reward you for it, who has promised not to leave a cup of cold water presented to his disciples unrewarded. It is true that you love the brethren, and it stands written of you what is recorded in, John iii. 5—8. Observe, the beloved disciple has written concerning you. Therefore go on to be such biblical characters, and to receive and forward the brethren who go forth in the Lord's name amongst the heathen; thus becoming fellow-helpers of the truth. The brethren whom you have so kindly entertained, are full of gratitude and thankfulness, and highly commend your kindness to them. You have loaded them with benefits; the Lord bless you for it, and receive you in like manner into his heavenly kingdom, and entertain you there according to His ability. I would then gladly be present myself, and become acquainted with you all, and sing an eternal hallelujah with you.

"Perhaps, ere long, another strong detachment may arrive. I have many country people, who would gladly go to Australia to form a missionary colony amongst the aborigines of New Holland. They consist of peasants and mechanics, vitally awakened, and blessed disciples of the Lord. They desire to cultivate the land, and both by word and example to operate upon the savages of New Holland.

"Thanks for your letters, and particularly for having blessed and prayed for my dear missionaries in such a manner. You have done well. Blessing, prayer, spirit, life, unction, and the spirit of Christ, is what they need. If they possess these, the rest will not be wanting. Continue to pray for them, and to regard and love them, not only as yours and mine, but as the Lord's disciples. Salute and thank, in my name, the valued, venerable, and beloved

Dr. Steinkopff. The Lord bless him richly for his benediction. I beg to be cordially and gratefully remembered to all the other individuals mentioned by the brethren.

"The Lord Jesus be with you all, and replenish you with his love and grace, that you may be full of God, full of spirit and life. Amen !

"Continue to remember your devoted servant in Christ,

" GOSSNER."

The readers of this sketch will not fail to notice this remarkable circumstance in Gossner's *mission work*; that he commenced this career of extraordinary usefulness, after he had given up all thoughts of further active life, and had taken leave of the world, and was preparing for his entrance into his final rest. And yet to a great extent alone, and as the result of his prayers and labours, he sent forth into the wide field of missions, *two hundred* missionaries male and female.*

From January 1st to May 17, of this year, 396 adult Coles have been baptized, and 200 children of Christian parents.

Any friends wishing to support the Chota Nagpore Mission may forward contributions to the missionaries on the spot, through Macleod Wylie, Esq., Calcutta; to George Pearse, Esq., Stock Exchange, London; to the Publishers, 3, Amen-corner, Paternoster-row, London; or to the Rev. Dr. Prochnow, Berlin.

* Mr. Pearse, on a recent visit to Berlin, looked over Gossner's list of missionaries sent forth into the work, and counted exactly 200.

LIST OF THE PUBLICATIONS

OF

MORGAN & CHASE.

THE REVIVAL: an Advocate of Evangelical Truth;
a Record of Events connected with the Revival of Religion.
Price One Penny. Monthly Parts, 5d., when containing 5
Nos. 6d. Vol. I., 1s. 9d.; Vols. II. to VI., cloth, 2s. each.

TESTIMONIALS.

From the Rev. J. B. OWEN, Incumbent of St. Jude's, Chelsea.

Dear Sirs,—It seems to me desirable to preserve in some shape a record of the Lord's doings in connection with local or national Revival of Religion; and with this view, I cannot but hope your publication, by the blessing of the life-giving Spirit, may be made useful.

Aug. 23, 1862.

From the Rev. WILLIAM MORLEY PUNSHON.

Dear Sirs,—I rejoice in the success which has attended your efforts to furnish the churches with a cheap means of information as to the Lord's work in the world, and trust that you will yet more signally succeed.

Aug. 19, 1862.

From the EDITOR OF THE "WATCHMAN."

Dear Sirs,—Accept my thanks for a copy of the *Revival*. The design and tone of the publication seem to me to be worthy of all praise, and I devoutly trust that the blessing of our common Lord will attend its perusal. Yours very faithfully,

W. L. THORNTON.

From the Rev. PROFESSOR MARTIN, Aberdeen University.

Dear Sirs,—Be assured I am no stranger to the *Revival*. I am a regular reader of it, and when I can, am very happy to aid in its circulation. With every wish for your success in the undertaking, I am, yours most truly,

WILLIAM MARTIN.

July 9, 1862.

From Rev. Dr. EDMOND, Presbyterian Minister, Islington.

"THE REVIVAL" occupies a place among the religious publications of the day, second to none for the interest and importance of its object. Aiming to record "the doings of the Lord" in connexion with the multiform and remarkable agencies of our times, specially employed to advance His kingdom, it is itself well fitted to aid the advancement sought. I believe that revival has often been promoted in one place by the recital of what the Spirit of God has done in another. The intelligence conveyed through the pages of this periodical is widely collected and well-arranged: copious, varied, and full of interest—such as it would seem impossible to peruse without having the heart affected and up-stirred. It deserves diffusion everywhere.

JOHN EDMOND.

Sept. 12, 1862.

"THE REVIVAL" may be obtained of any Bookseller, price One Penny, or of the Publishers, *post free*, on the following terms:—

4 copies for 4d. or for 18 weeks, 4s. 4d.	} Paid in Advance.
8 " 8d. " " 8s. 8d.	
12 " 1s. " " 13s. 0d.	

EXTRACTS FROM THE REVIVAL. Selected expressly for circulation amongst the Unconverted. Four pages, 4to., 3d. per dozen, 1s. 9d. per 100. Published Weekly, simultaneously with the *Revival*.

The **EXTRACTS FROM "THE REVIVAL"** may be obtained of any Bookseller at 3d. per dozen; or direct from the Publishers, *post free*, on the following terms:—

20 copies for 5d. or for 13 weeks, 5s. 5d.	} Paid in Advance
40 .. 10d. 10s. 10d.	
100 .. 1s. 9d. 22s. 9d.	

THE KING'S HIGHWAY. Published Monthly. Small Octavo. Price One Penny.

"And a highway shall be there, and a way; and it shall be called the Way of Holiness. The unclean shall not pass over it, for He shall be with them: The wayfaring men, though fools, shall not err therein."

THE PURPOSE.—To feed the flock of God, which He hath purchased with his own blood. To lead them by the land of uprightness, through the strait gate into the Heavenly City.

THE PLAN.—"Reasoning with them out of the Scriptures; opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom we preach unto you is Christ."

THE LIFE OF RICHARD WEAVER, the Converted Collier. By R. C. MORGAN. In Cloth, with PORTRAIT on Steel, Price One Shilling.

THE REVIVAL TUNE BOOK: a Series of Original and Selected Tunes for Revival Services, Sunday Schools, and Home. In Parts, 2d. each. Vol. I., cloth, 2s.

THE REVIVAL HYMN BOOK. First Series; containing the Hymns in the "REVIVAL TUNE BOOK," Vol. I. Royal 32mo., price Twopence.

RICHARD WEAVER'S TUNE BOOK, containing the Tunes Sung by RICHARD WEAVER, to the Hymns in RICHARD WEAVER'S HYMN BOOK. In Parts, Price Twopence each.

RICHARD WEAVER'S LEAFLETS.

Fourpence per hundred, 2s. 6d. per 1000 direct from the Publishers; Post-free from the Publishers, or by order of any Bookseller, 3s. 2d. per 1000.

- | | |
|-------------------------------------|----------------------------------|
| 1. A Midnight Address. | 9. The End of the Law. |
| 2. A Letter to a "Tryer." | 10. "The Lord bless thee." |
| 3. Poor Women. | 11. While there is life there is |
| 4. The Train that runs to Eternity. | 12. Prescott Fair. [hope. |
| 5. To-day. | 13. The King's Son. |
| 6. The Strivings of the Spirit. | 14. Death on the Pale Horse. |
| 7. The Backslider's Dream. | 15. Sudden Destruction. |
| 8. Unequally Yoked. | 16. "I've got it!" |

RICHARD WEAVER'S HYMN BOOK. Compiled by RICHARD WEAVER, and containing the Hymns sung by him. New and Enlarged Edition, 64 pp., Price One Penny; Cloth, Twopence; Cloth, Gilt Lettered, Threepence; Roan, Gilt Edges, Eightpence.

"COME TO THE SAVIOUR:" a Series of Addresses delivered at St. Martin's Hall, London, in March 1862. By RICHARD WEAVER. Price Sixpence.

A VOICE FROM THE COAL-PIT. Seven Addresses to the Working Classes. By RICHARD WEAVER, the Converted Collier. With a brief Biographical Notice. New and Revised Edition. Price Threepence.

VICTORY: an Address delivered at the Wesleyan Chapel, Brick-lane, Spitalfields. By RICHARD WEAVER. Crown 8vo., 16 pp., price One Penny.

THE LORD'S JEWELS: a Sermon preached in the Free Trade Hall, Manchester. By RICHARD WEAVER. Crown 8vo., 16 pp., price One Penny.

ARISE AND BE DOING: an Address delivered at the City of London Theatre. By RICHARD WEAVER. Crown 8vo., 16 pp., price One Penny.

DEATH: an Address on the Death of the Prince Consort and the Catastrophe at Hartley Colliery, preached in the Royal Effingham Theatre, London. By RICHARD WEAVER. Crown 8vo., 16 pp., price One Penny.

THE BRAZEN SERPENT: an Address delivered at the Presbyterian Church, Borough-road, Southwark. By RICHARD WEAVER. Crown 8vo., 16 pp., price One Penny.

THE HALFPENNY HYMN BOOK, for Revival Services, Sunday Schools, and Home. In Parts, price One Halfpenny each. Part I. contains the Hymns in the "REVIVAL TUNE BOOK," Parts I. and II., and so on.

HYMNS OF PRAYER AND PRAISE for Special Services: Stiff Covers, Price Twopence; Cloth, Fourpence. To Schools and Congregations, direct from the Publishers, Stiff Covers, 12s.; Cloth, 24s. per Hundred.

This Hymn Book was introduced at the Barnet Conference, and is in use at the Field-lane Ragged Schools, &c.

GOSPEL NARRATIVE TRACTS. By Mr. and Mrs. P. H. Gosse. Sixty Sorts. Price Eightpence per Hundred. Direct from the Publishers, 5s. per 1000; Post-free from the Publishers, or by order of any Bookseller, 6s. 4d. per 1000. Sample Packets, containing Sixty different Tracts, price Sixpence.

- | | | |
|------------------------------------|---------------------------------------|---------------------------------------|
| 1 The Railway Ticket. | 21 The College Friends. | 40 The Two Hospital Patients. |
| 2 The Sinking Ship. | 22 The New Forest. | 41 The Steel Trap. |
| 3 John Clarke. | 23 The Good Physician. | 42 The Scattered Tracts. |
| 4 John Clarke's Wife. | 24 The Old Soldier's Widow. | 43 The Bad Leg. |
| 5 The Christian Soldier. | 25 The Negro Slave. | 44 Freedom. |
| 6 The Eleventh Hour. | 26 The Teacher's Visit. | 45 The Sermon on the Stile. |
| 7 The Young Guardsman of the Alma. | 27 The Prodigal. | 46 What is Believing? |
| 8 The Reapers. | 28 The Railway Lamp. | 47 The Drunkard's Wife. |
| 9 Tom Fowler, the Boatman. | 29 The Dying Peasant La'l. | 48 The King's Daughter. |
| 10 The Two Maniacs. | 30 The Power of the Word. | 49 Fire! Fire! |
| 11 "Oh! that Night. | 31 The Pilgrim to St. Patrick's Well. | 50 The Cure for Cholera. |
| 12 A Dollar's Worth. | 32 The Pass Ticket. | 51 The Drowning Sailor. |
| 13 The Fall of the Rossberg. | 33 "This is what I want." | 52 A Happy Family. |
| 14 The Faithful Nurse. | 34 The King and the Prince. | 53 Royal Compassion. |
| 15 The Portuguese Convert. | 35 The Stage-coach Companions. | 54 The Bathing Woman and her Visitor. |
| 16 The Suicide. | 36 The Anonymous Letter. | 55 Mary Kelly's Letter. |
| 17 The Consumptive Death-Bed. | 37 Thomas Winter's Stray Sheep. | 56 The Two Tenants. |
| 18 Is Christ Willing? | 38 A Home and a Hearty Welcome. | 57 Love. |
| 19 The Towing Net. | 39 The Dying Postman. | 58 "I've no Time." |
| 20 Dying by Proxy. | | 59 The Aged Italian. |
| | | 60 The Prize Fighter. |

ATHENS AND LONDON: an Address delivered at Willis's Rooms. By S. A. BLACKWOOD, Esq. Demy 8vo., Price Twopence.

"REPENT AND BE CONVERTED:" an Address delivered at Willis's Rooms. By S. A. BLACKWOOD, Esq. Demy 8vo., Price Twopence.

"WE OUGHT TO OBEY GOD RATHER THAN MEN." An Address delivered by BROWNLOW NORTH, Esq. Crown 8vo., 16 pp., Price One Penny.

"THE SOWER:" an Address delivered by Brownlow North, Esq. Crown 8vo., 16 pp., Price One Penny.

"THE LORD OUR RIGHTEOUSNESS:" an Address delivered by BROWNLOW NORTH, Esq. Crown 8vo. Price, One Penny.

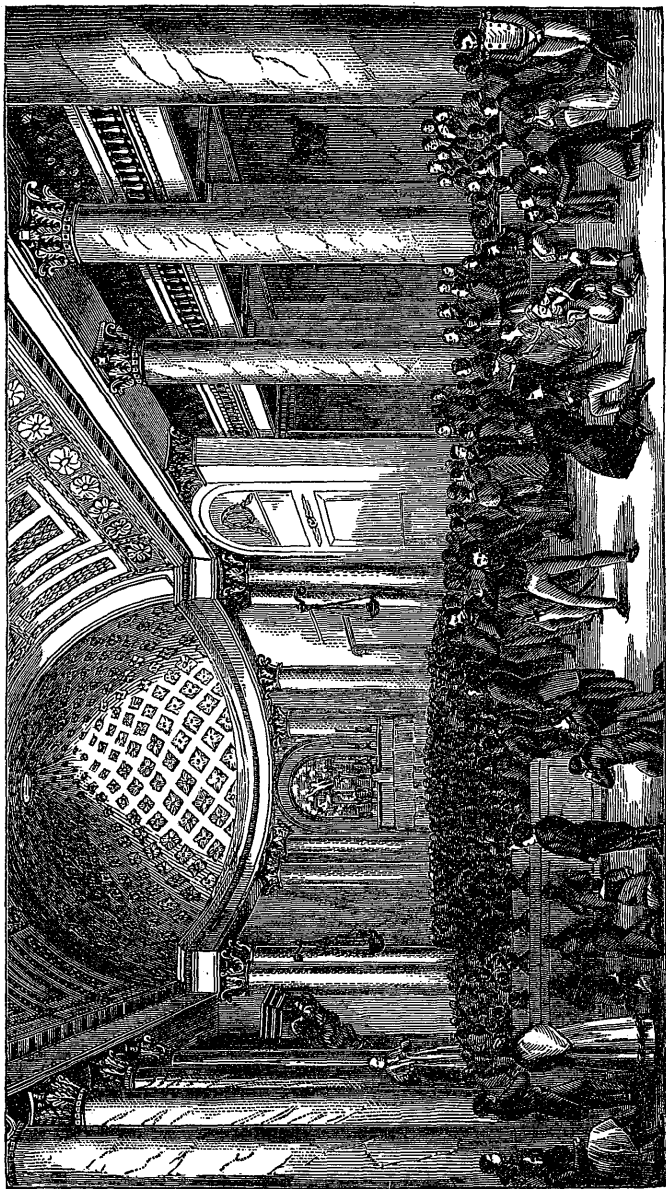
GLEAMS OF GLORY FROM JESUS' FACE; the Triumphant Death of Miss B——, who departed this Life at Melbourne, Colony of Victoria. By the Rev. ROBERT HAMILTON. Price Sixpence.

This narrative of remarkable death-bed experience is published at the earnest desire of Christian friends, some of whom, suffering under bereaving dispensations of Providence, have derived much comfort from a perusal of the details, as they appeared in the *Melbourne Revival Record*.—*Preface*.

394 7-20

HARPER STORAGE

W. W. W. W. W.



GOSSNER PREACHING AT ST. PETERSBURGH.

1- 4165

UNIVERSITY OF CHICAGO



27 655 352

